



PĀRASKARA GRHYASŪTRA

HERMANN OLDENBERG



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Kanika Niti
Kalika Purana
Bhagavad Gita

International Alphabet of Sanskrit Transliteration (IAST)

Vowels

अ(a) आ(ā) इ(i) ई(ī)
उ(u) ऊ(ū) ऋ(r) ऋ(ṛ)
ए(l) लू(l) ए(e) एँ(ě)
ऐ(ai) ओ(o) औ(ō) औ(au)
ॐ(m̐/ṁ) ऽঃ(h̐) ু(x̐ / ḫ̐) স(')

Consonants

ক(ka) খ(kha) গ(ga) ঘ(gha) ঙ(ṅa)
চ(ca) ছ(chha) জ(ja) ঝ(jha) ঝ(ঞ্চ)a
ট(ṭa) ঠ(ṭha) ড(ḍa) ঢ(ঢha) ণ(ণa)
ত(ta) থ(thaa) দ(da) ধ(dha) ন(na)
প(pa) ফ(phaa) ব(ba) ভ(bha) ম(ma)
য(ya) র(ra) ল(la) ব(va)
শ(śa) স(ṣa) ষ(sa) হ(ha)
ঝ(la)

Examples of Consonant + Vowel

ক্(k) ক(ka) কা(kā) কি(ki) কী(kī) কু(ku) কূ(kū) কৃ(kr) কে(ke) কৈ(kai)
কো(ko) কৌ(kau)

—

Loving, bright, with genial minds
may we see a hundred autumns,
may we live a hundred autumns,
may we hear a hundred autumns!

—Pāraskara Gṛhyasūtra I.6.3

Publisher's Preface

Grihyasutras belong to the Vedangas, comprising six divisions—Shiksha, Chandas, Vyakarana, Nirukta, Kalpa, and Jyotisha. Among these, Kalpa or Kalpasutras are delineated into four subdivisions: Srautasutra, Sulbasutra, Dharmasutra (also known as Dharmashastra), and Grihyasutra.

The first two divisions, Srautasutra and Sulbasutra, delve into the intricacies of Srauta yajna—fire sacrifices outlined in the Veda Samhitas, such as the Vajpeya yajna or Ashwamedha yajna. These texts expound on the ritual procedures of these yajnas, while Sulbasutra focuses on the mathematical formulations for constructing the sacrificial altar to precise dimensions.

In contrast, the Dharmasutras, classified as smriti, encapsulate societal codes, while Grihyasutras provide guidance for performing Smarta yajnas—Vedic domestic rituals. Smarta Yajna encompasses numerous Samskaras, as detailed in the Gautama Dharmasutra (8.14-21), spanning from birth to death, including Annaprashan, Upanayan, Marriage, and Shraddha or final rites. These rituals, traditionally conducted by householders, find detailed instructions in the Grihyasutras, serving as the cornerstone for marriages and other ceremonies.

Each Veda is associated with its Grihyasutras, exemplified by the Grihyasutra of the Shukla Yajurveda attributed to Paraskara. Accompanying each Grihyasutra are commentaries known as Paddhatis, offering further insight into ritual procedures.

In Bengal, Pashupati, the royal priest of the last sovereign Hindu king of Bengal, Lakshmana Sena, authored a Paddhati on Paraskara's Grihyasutra. Presently, marriages in Bengal, following the Yajurvedic tradition, adhere to this text. Other scholars such as Harihara, Gadadhara, Karka Upadhyaya, Jayarama, and Visvanatha have contributed commentaries on Paraskara's texts.

Grihyasutras were first translated into English by Hermann Oldenberg and published as "The Grihya-Sutras: Rules of Vedic Domestic Ceremonies" in two parts in 1886. This was part of the series known as "The Sacred Books of the East" (Vol. XXIX & XXX). These books are now in the public domain. We have sourced the text of Paraskara Grihyasutra from Part I of the above-mentioned book.

We have excluded the footnotes to enhance readability and make the text more accessible to common readers. Also, we have added subheadings, which are not part of the original edition, to each subsection based on the specific ceremony described in that subsection. We believe it would make the text more accessible to general readers.

Lastly, readers should note that during Hindu domestic rituals, many Vedic mantras are chanted. As the Paraskara Grihyasutra is associated with the White Yajurveda, throughout the book, many mantras from the White Yajurveda, i.e., Vajasaneyi Samhita, are referred to. Additionally, a few mantras from the Katyayana Srautasutra are mentioned, as the Katyayana Srautasutra is associated with the White Yajurveda. Readers will find it useful and will better understand the rituals if they have both the Yajurveda Samhita and the Katyayana Srautasutra alongside.

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K Ā N . D A
I

KANDIKĀ 1

HOMASĀDHĀRĀNADHARMĀH

1. Now henceforth the performance of the domestic sacrifices of cooked food (will be explained).
2. Having wiped (around the surface on which he intends to perform a sacrifice), having besmeared it (with cowdung), having drawn the lines thereon, having taken the earth out (of the lines), having besprinkled (the place with water), having established the (sacred) fire, having spread out the seat for the Brahman to the south, having carried forward (the *Pranīta* water), having spread (*Kuśa* grass) round (the fire), having put down (the different things used at the sacrifice) according as they are wanted, having prepared two (*Kuśa* blades used as) strainers, having consecrated the *Proksanī* water, having sprinkled (with that water the sacrificial implements) according to what is needed, having poured out (the *Ājya* or sacrificial butter into the pot), and having put the sacrificial butter on the fire, he should (lustrate the butter by) moving a fire-brand round it.
3. Having warmed the (sacrificial spoon called) *Sruva*, having wiped it, having besprinkled it (with water), and warmed it again, he should put it down.
4. Having taken the *Ājya* from the fire, having purified it, having looked at it, and (having purified) the *Proksanī* water as above, having taken up the *Kuśa* blades with which he is to take hold (of the *Ājya* pot) by its under surface, having put pieces of wood on (the fire), and having sprinkled (water round it), he should sacrifice.
5. This is the rite wherever a sacrifice is performed.

KANDIKĀ 2

ĀVASABHYĀDHĀNAVIDHIḥ

1. The setting up of the Āvasathya (or sacred domestic) fire (is performed) at the time of his wedding.
2. At the time of the division of the inheritance, according to some (teachers).
3. After he has fetched fire from the house of a Vaiśya who is rich in cattle,—
4. All ceremonies are performed as at the cooking of the cātuṣprāśya food.
5. Some (say that) the handing over of the kindling sticks (should take place),
6. Because the Śruti says, 'There are five great sacrifices.'
7. Having cooked a mess of sacrificial food for the deities of the Agnyādheya, and having sacrificed the two Ājya portions, he sacrifices (the following) Ājya oblations:
8. 'Thou, Agni' (Vāj. Saṃhitā XXI, 3); 'Thus thou, Agni' (Vāj. Saṃhitā XXI, 4); 'This, O Varuṇa' (XXI, 1); 'For this I entreat thee' (XXI, 2); 'Thy hundred' (Kāty.-Śraut. XXV, 1, 11); 'And quick, Agni' (Kāty. l.l.); 'The highest one' (Vāj. Saṃh. XII, 12); 'Be both to us' (ibid. V, 3)—with (these verses he sacrifices) eight (oblations) before (the oblations of cooked food).
9. Thus he sacrifices also afterwards, after he has made oblations of the mess of cooked food to the deities of the

Agnyādheya.

10. And to (Agni) Sviṣṭakṛt,

11. With (the formulas), 'Into the quick one (has been put) Agni's (sacrificial portion) over which the word vaṣat̄ has been spoken;' 'What I have done too much;' 'O gods who know the way.'

12. Having sacrificed the Barhis, he partakes (of the sacrificial food).

13. Then food is given to the Brāhmaṇas.

—

KANDIKĀ 3

ARGHAVIDHIH (MADHUPARKAH)

1. To six persons the Arghya reception is due: to a teacher, to an officiating priest, to the father-in-law, to the king, to a friend, to a Snātaka.
2. They should honour them (with the Arghya reception) once a year.
3. But officiating priests (they should receive) whenever they intend to perform a sacrifice.
4. Having ordered a seat to be got (for the guest), he says, 'Well, sir! sit down! We will do honour to you, sir!'
5. They get for him a couch (of grass) to sit down on, another for the feet, water for washing the feet, the Argha water, water for sipping, and the honey-mixture, i.e. curds, honey, and ghee, in a brass vessel with a brass cover.
6. Another person three times announces (to the guest) the couch and the other things (when they are offered to him).
7. He accepts the couch.
8. He sits down thereon with (the verse), 'I am the highest one among my people, as the sun among the thunder-bolts. Here I tread on whosoever infests me.'
9. With the feet (he treads) on the other (bundle of grass).
10. When he is seated on the couch, he washes (for his guest) the left foot and then the right foot.

11. If (the host) is a Brāhmaṇa, the right first.
12. (He does so) with (the formula), 'The milk of Virāj art thou. The milk of Virāj may I obtain. (May) the milk of Padyā Virāj (dwell) in me.'
13. He accepts the Arghya water with (the words), 'Waters are ye. May I obtain through you all my wishes.'
14. Pouring it out he recites over (the waters the formula), 'To the ocean I send you; go back to your source. Unhurt be our men. May my sap not be shed.'
15. He sips water with (the formula), 'Thou camest to me with glory. Unite me with lustre. Make me beloved by all creatures, the lord of cattle, unhurtful for the bodies.'
16. With (the formula), 'With Mitra's' (Vāj. Saṁh., Kāṇvaśākhā II, 3, 4) he looks at the Madhuparka.
17. With (the formula), 'By the impulse of the god Savitr' (Vāj. Saṁh. l.l.) he accepts it.
18. Taking it into his left hand he stirs it about three times with the fourth finger of his right hand with (the formula), 'Adoration to the brown-faced One. What has been damaged in thee, when the food was eaten, that I cut off from thee.'
19. And with the fourth finger and the thumb he spirts away (some part of the Madhuparka) three times.
20. He partakes of it three times with (the formula), 'What is the honied, highest form of honey, and the enjoyment of food, by that honied, highest form of honey, and by that enjoyment of food may I become highest, honied, and an enjoyer of food.'

21. Or with (the verses) that contain the word 'honey,' verse by verse.
22. Let him give the remainder (of the Madhuparka) to a son or a pupil who is sitting to the north.
23. Or let him eat the whole of it (himself).
24. Or he should pour out (the remainder) to the east, at an unfrequented spot.
25. Having sipped water, he touches his bodily organs with (the formula), 'May speech dwell in my mouth, breath in my nose, sight in my eyes, hearing in my ears, strength in my arms, vigour in my thighs. May my limbs be unhurt, may my body be united with my body!'
26. When (the guest) has sipped water, (the host), holding a butcher's knife, says to him three times, 'A cow!'
27. He replies, 'The mother of the Rudras, the daughter of the Vasus, the sister of the Ādityas, the navel of immortality. To the people who understand me, I say, "Do not kill the guiltless cow, which is Aditi." I kill my sin and N.N.'s sin,'—thus, if he chooses to have it killed.
28. But if he chooses to let it loose, he should say, 'My sin and N.N.'s sin has been killed. Om! Let it loose! Let it eat grass!'
29. But let the Argha not be without flesh.
30. On the occasion of a sacrifice and of a wedding let (the guest) say, 'Make it (ready).'
31. Even if he performs more than one Soma sacrifice during one year, let only priests who have received (from

him) the Arghya reception, officiate for him, not such who have not received it; for this has been prescribed in the Śruti.

KANDIKĀ 4

VIVĀHAVIDHIH

1. There are four kinds of Pākayajñas, viz. the huta, the ahuta, the prahuta, and the prāśita.
2. On the following five occasions, viz. the wedding, the tonsure (of the child's head), the initiation (of the Brahmacārin), the cutting of the beard, and the parting of the hair, (on these occasions) in the outer hall,
3. On a place that has been smeared (with cow-dung), which is elevated, and which has been sprinkled (with water), he establishes the fire,
4. Having kindled it by attrition, according to some teachers, at his marriage.
5. During the northern course of the sun, in the time of the increasing moon, on an auspicious day he shall seize the hand of a girl,
6. Under one of the (three times) three Nakṣatras of which a constellation designated as Uttara is first,
7. Or under (the Nakṣatras) Svāti, Mṛgaśiras, or Rohinī.
8. Three (wives are allowed) to a Brāhmaṇa, in accordance with the order of the castes,
9. Two to a Rājanya,
10. One to a Vaiśya,

11. One Śūdra wife besides to all, according to some (teachers), without using Mantras (at the ceremonies of wedding, &c.).

12. He then makes her put on the (under) garment with (the verse), 'Live to old age; put on the garment! Be a protectress of the human tribes against imprecation. Live a hundred years full of vigour; clothe thyself in wealth and children. Blessed with life put on this garment!'

13. Then the upper garment with (the verse), 'The goddesses who spun, who wove, who spread out, and who drew out the threads on both sides, may those goddesses clothe thee for the sake of long life. Blessed with life put on this garment!'

14. (The bride's father?) anoints the two, (while the bridegroom recites the verse,) 'May the Viśve devās, may the waters unite our hearts. May Mātariśvan, may Dhātr, may Deṣṭrī (the 'showing' goddess) join us.'

15. (The bridegroom), having accepted her who is given away by her father, takes her and goes away (from that place) with (the verse), 'When thou wanderest far away with thy heart to the regions of the world like the wind, may the gold-winged Vaikarṇa (i.e. the wind?) grant that thy heart may dwell with me! N.N.!!'

16. He then makes them look at each other (while the bridegroom repeats the verses), 'With no evil eye, not bringing death to thy husband, bring luck to the cattle, be full of joy and vigour. Give birth to heroes; be godly and friendly. Bring us luck, to men and animals.

'Soma has acquired (thee) first (as his wife); after him the Gandharva has acquired (thee). Thy third husband is Agni; the fourth is thy human husband.

'Soma has given thee to the Gandharva; the Gandharva has given thee to Agni. Wealth and children Agni has given to me, and besides this wife.

'Pūṣan! Lead her to us, the highly blessed one. Sā na ūrū uśatī vihara, yasyām uśantah̄ praharāma śepam yasyām u kāmā bahavo niviṣṭyā (niviṣṭā?) iti.'

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KANDIKĀ 5

VIVĀHĀVIDHIH

1. Having led her around the fire, keeping it on his right side, according to some (teachers)—
2. Having pushed with his right foot a bundle of grass or a mat to the west of the fire, he sits down.
3. While (the bride) touches him, (the following oblations are made:) the two Āghāra oblations, the two Ājya portions, the Mahāvyāhṛtis, the general expiation, the Prājāpatya oblation, and the Sviṣṭakṛt.
4. These are regular (oblations) at every sacrifice.
5. The Sviṣṭakṛt comes before the Mahāvyāhṛtis, if the sacrificial food is different from Ājya.
6. The place for the insertion (of the peculiar oblations belonging to the different sacrifices) is the interval between the general expiation and the oblation to Prajāpati.
7. At the wedding (he may make oblations) with the Rāṣṭrabhṛt formulas (i.e. the formulas procuring royal power), if he likes, and with the Jaya and Abhyātāna formulas (i.e. the formulas procuring victory, and aiming [at the hostile powers]), if he knows them—
8. Because it has been said, 'By what sacrifice he wishes to attain success.'

9. (The Jaya formulas run thus): 'Thought and thinking. Intention and intending. The understood and understanding. The mind and the Śakvarī (verses). The new moon and the full moon. Br̥hat and Rathantara.

'Prajāpati, the powerful one in victorious battles, has given victories (or, the Gaya formulas) to manly Indra. To him all subjects bowed down; he has become powerful and worthy of sacrifice. Svāhā!

10. (The Abhyātāna formulas run thus): 'May Agni, the lord of beings, protect me. May Indra, (the lord) of the noblest, Yama, of the earth, Vāyu, of the air, the Sun, of heaven, the Moon, of the Nakṣatras, Br̥haspati, of the Brahman, Mitra, of truth, Varuṇa, of the waters, the sea, of the rivers, food, the lord of royalty, protect me. May Soma, (the lord) of herbs, Savitṛ, of impulses, Rudra, of cattle, Tvaṣṭṛ, of forms, Viṣṇu, of mountains, the Maruts, the lords of hosts, protect me. May the fathers, the grandfathers, the former, the later, the fathers, the grandfathers protect me here in this power of holiness, in this worldly power, in this prayer, in this Purohitaship, in this sacrifice, in this invocation of the gods. Svāhā!—this is added each time.

11. (He then makes other oblations with the following texts:)

'May Agni come hither, the first of gods. May he release the offspring of this wife from the fetter of death. That may this king Varuṇa grant, that this wife may not weep over distress (falling to her lot) through her sons. Svāhā!

'May Agni Gārhapatya protect this woman. May he lead her offspring to old age. With fertile womb may she be the mother of living children. May she experience delight in her sons. Svāhā!

'Make, Agni, all ways of heaven and earth blissful to us, O thou who art worthy of sacrifices. What is great, born on this (earth); and praised, (born) in heaven, that bestow on us, rich treasures. Svāhā!

'Come hither, showing us an easy path. Give us bright, undecaying life. May death go away; may immortality come to us. May Vivasvat's son make us safe from danger. Svāhā!

12. And the (verse), 'Another way, O death' (Vāj. Saṁh. XXXV, 7), after the eating (of the remnant of the sacrificial food), according to some (teachers).

KANDIKĀ 6

VIVĀHAVIDHIH

1. The girl's brother pours out of his joined hands into her joined hands fried grain mixed with Śamī leaves.

2. This she sacrifices, with firmly joined hands, standing, (while the bridegroom recites the verses,)

'To the god Aryaman the girls have made sacrifice, to Agni; may he, god Aryaman, loosen us from here, and not from the husband. Svāhā!

'This woman, strewing grains, prays thus, "May my husband live long; may my relations be prosperous." Svāhā!

'These grains I throw into the fire: may this bring prosperity to thee, and may it unite me with thee. May Agni grant us that. N.N.! Svāhā!'

3. He then seizes her right hand together with the thumb, with (the verses),

'I seize thy hand for the sake of happiness, that thou mayst live to old age with me, thy husband. Bhaga, Aryaman, Sāvitrī, Purandhi, the gods have given thee to me that we may rule our house.

'This am I, that art thou; that art thou, this am I. The Sāman am I, the Ṛc thou; the heaven I, the earth thou.

'Come! Let us marry. Let us unite our sperm. Let us beget offspring. Let us acquire many sons, and may they reach old age.

'Loving, bright, with genial minds may we see a hundred autumns, may we live a hundred autumns, may we hear a hundred autumns!'

KANDIKĀ 7

VIVĀHĀVIDHIH

1. He then makes her tread on a stone, to the north of the fire, with her right foot, (repeating the verse,) 'Tread on this stone; like a stone be firm. Tread the foes down; turn away the enemies.'
2. He then sings a song: 'Sarasvatī! Promote this (our undertaking), O gracious one, bountiful one, thou whom we sing first of all that is, in whom what is, has been born, in whom this whole world dwells—that song I will sing today which will be the highest glory of women.'
3. They then go round (the fire) with (the verse, which the bridegroom repeats,)

'To thee they have in the beginning carried round Sūryā (the Sun-bride) with the bridal procession. Mayst thou give back, Agni, to the husbands the wife together with offspring.'
4. Thus (the same rites are repeated) twice again, beginning from the fried grain.
5. The fourth time she pours the whole fried grain by the neb of a basket (into the fire) with (the words), 'To Bhaga svāhā!'
6. After he has led her round (the fire) three times, and has sacrificed the oblation to Prajāpati—

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KANDIKĀ 8

VIVĀHAVIDHIH

1. Then he makes her step forward in a northern direction seven steps (with the words),

'One for sap, two for juice, three for the prospering of wealth, four for comfort, five for cattle, six for the seasons. Friend! be with seven steps (united to me). So be thou devoted to me.'

2. (The words), 'May Viṣṇu lead thee' are added to every part (of the formula).

3. From the moment of their going away a man who holds a water-pot on his shoulder, stands silent to the south of the fire;

4. To the north, (according to the opinion) of some (teachers).

5. From that (pot) he sprinkles her (with water) on her head (with the formula),

'The blessed, the most blessed waters, the peaceful ones, the most peaceful ones, may they give medicine to thee'—

6. And with the three (verses), Ye waters are' (Vāj. Saṃh. XI, 50-52).

7. He then makes her look at the sun with (the verse), 'That eye' (Vāj. Saṃh. XXXVI, 24.).

8. He then touches her heart, (reaching) over her right shoulder, with (the words), 'Into my will I take thy heart;

thy mind shall follow my mind; in my word thou shalt rejoice with all thy heart; may Prajāpati join thee to me.'

9. He then recites over her (the verse), 'Auspicious ornaments does this woman wear. Come up to her and behold her. Having brought luck to her, go away back to your houses.'

10. A strong man snatches her up from the ground, and sets her down in an eastern or northern direction in an out-of-the-way house, on a red bull's hide, with (the words),

'Here may the cows sit down, here the horses, here the men. Here may sacrifice with a thousand gifts, here may Pūṣan sit down.'

11. And what (the people in) the village tell them, that they should do.

12. For it is said, 'At weddings and funerals he shall enter the village;'

13. (And) because the Śruti says, 'Therefore on these two occasions authority rests with the village.'

14. To the teacher (who helps at the wedding ceremonies) he gives an optional gift.

15. A cow is the optional gift to be given by a Brāhmaṇa,

16. A village by a Rājanya,

17. A horse by a Vaiśya.

18. A hundred (cows) with a chariot (he gives to a father) who has only daughters.

19. After sunset he shows her the firm star (i.e. the polar-star) with (the words),

'Firm art thou; I see thee, the firm one. Firm be thou with me, O thriving one!

'To me Br̥haspati has given thee; obtaining offspring through me, thy husband, live with me a hundred autumns.'

20. If she does not see (the polar-star), let her say notwithstanding, 'I see,' &c.

21. Through a period of three nights they shall eat no saline food; they shall sleep on the ground; through one year they shall refrain from conjugal intercourse, or through a period of twelve nights, or of six nights, or at least of three nights.

KANDIKĀ 9

AUPĀSANAHOMAḤ

1. Beginning from the wedding the worshipping of the Aupāsana (i.e. sacred domestic) fire (is prescribed).
2. After sunset and before sunrise (the fire should be worshipped) with (oblations of) curds, (rice) grains, or fried grains.
3. (He sacrifices) in the evening with (the formulas), 'To Agni svāhā! To Prajāpati svāhā!'
4. In the morning with (the formulas), 'To Sūrya svāhā! To Prajāpati svāhā!'
5. 'Men are both Mitra and Varuṇa; men are both the Aśvins; men are Indra and Sūrya. May a man be born in me! Again svāhā!—with (this verse) a wife who desires to conceive, (should offer) the first (oblation).

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KANDIKĀ 10

VADHVĀBHARTRGRHE PRATHAMAGAMANE KARMA (PRĀYAŚCITTIH)

1. If (in the chariot) of a king the axle breaks, or something that is bound loosens itself, or the chariot is overturned, or if another accident happens, or (if one of these same things occurs) when a bride is carried home, he establishes the same fire, prepares Ājya, and sacrifices (two Ājya oblations) separately with the two Mantras, 'Here is joy' (Vāj. Saṃh. VIII, 51 a).
2. Having got ready another chariot, he (i.e. the Purohita or the bridegroom) should make the king or the woman sit down thereon with (the formula), 'In royal power' down to the word, 'in sacrifice' (Vāj. Saṃh. XX, 10), and with the (verse), 'I have seized thee' (ibid. XII, 11).
3. The two beasts that draw the chariot, constitute the sacrificial fee.
4. (This is) the penance.
5. Then (follows) feeding of the Brāhmaṇas.

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KANDIKĀ 11

CATURTHĪKARMA

1. In the fourth night (after the wedding), towards morning, (the husband) establishes the fire within (the house), assigns his seat, to the south (of it), to the Brahman, places a pot of water to the north, cooks a mess of sacrificial food, sacrifices the two Ājya portions, and makes (other) Ājya oblations with (the following Mantras):

2. 'Agni! Expiation! Thou art the expiation of the gods. I, the Brāhmaṇa, entreat thee, desirous of protection. The substance which dwells in her that brings death to her husband, that extirpate in her. Svāhā!

'Vāyu! Expiation! Thou art the expiation of the gods. I, the Brāhmaṇa, entreat thee, desirous of protection. The substance which dwells in her that brings death to her children, that extirpate in her. Svāhā!

'Sūrya! Expiation! Thou art the expiation of the gods. I, the Brāhmaṇa, entreat thee, desirous of protection. The substance which dwells in her that brings death to cattle, that extirpate in her. Svāhā!

'Kandra! Expiation! Thou art the expiation of the gods. I, the Brāhmaṇa, entreat thee, desirous of protection. The substance which dwells in her that brings destruction to the house, that extirpate in her. Svāhā!

'Gandharva! Expiation! Thou art the expiation of the gods. I, the Brāhmaṇa, entreat thee, desirous of protection. The substance which dwells in her that brings destruction to fame, that extirpate in her. Svāhā!'

3. He sacrifices of the mess of cooked food with (the words), 'To Prajāpati svāhā!'
4. Each time after he has sacrificed, he pours the remainder of the oblations into the water-pot, and out of that (pot) he besprinkles her on her head with (the words), 'The evil substance which dwells in thee that brings death to thy husband, death to thy children, death to cattle, destruction to the house, destruction to fame, that I change into one that brings death to thy paramour. Thus live with me to old age, N.N.!"
5. He then makes her eat the mess of cooked food with (the words), 'I add breath to thy breath, bones to thy bones, flesh to thy flesh, skin to thy skin.'
6. Therefore one should not wish for sport with the wife of a Śrotriya who knows this; for the other one is a person who knows this (and is thereby enabled to destroy a lover of his wife).
7. After he has led her to his house, he should cohabit with her after each of her monthly periods,
8. Or as he likes, because it has been said, 'May we have intercourse as we like, until a child is born.'
9. He then touches her heart, (reaching) over her right shoulder, with (the verse), 'O thou whose hair is well parted! Thy heart that dwells in heaven, in the moon, that I know; may it know me. May we see a hundred autumns; may we live a hundred autumns; may we hear a hundred autumns.'
10. In the same way afterwards.

KANDIKĀ 12

PAKSĀDIKARMA (DARŚAPŪRNAMĀSASTHĀLĪPĀKAH)

1. At the beginning of each half-month he cooks a mess of sacrificial food, sacrifices to the deities of the festivals of the new and full moon (as stated in the Śrauta ritual), and then sacrifices to the following deities: to Brahman, to Prajāpati, to the Viśve devās, and to Heaven and Earth.
2. To the Viśve devās a Bali is offered, to the domestic deities, and to Ākāśa (i.e. the Ether).
3. From the Vaiśvadeva food he makes oblations in the fire with (the formulas), 'To Agni svāhā! To Prajāpati svāhā! To the Viśve devās svāhā! To Agni Sviṣṭakṛt svāhā!'
4. Outside (the house) the wife offers the Bali with (the formulas), 'Adoration to the wife! Adoration to the man! To every time of life, adoration! To the white one with the black teeth, the lord of the bad women, adoration!

'They who allure my offspring, dwelling in the village or in the forest, to them be adoration; I offer a Bali to them. Be welfare to me! May they give me offspring.'

5. The remainder he washes out with water. Then (follows) feeding of the Brāhmaṇas.

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KANDIKĀ 13

GARBHADHĀRANĀYA NASTAVIDHIH

1. If she does not conceive, he should, after having fasted, under (the Nakṣatra) Puṣya, lay down (in his house) the root of a white-blooming Simhī plant, and on the fourth day, after (his wife) has bathed, he should in the night-time crush it in water and insert it into her right nostril with (the verse), 'This herb is protecting, overcoming, and powerful. May I, the son of this great (mother), obtain the name of a father!'

KANDIKĀ 14

PUMSAVANAM

1. Now the Pumsavana (i.e. the ceremony to secure the birth of a male child),
2. Before (the child in his mother's womb) moves, in the second or third month (of pregnancy).
3. On a day on which the moon stands in conjunction with a Nakṣatra (that has a name) of masculine gender, on that day, after having caused (his wife) to fast, to bathe, and to put on two garments which have not yet been washed, and after having in the night-time crushed in water descending roots and shoots of a Nyagrodha tree, he inserts (that into her right nostril) as above, with the two (verses),

'The gold-child' (Vāj. Saṃh. XIII, 4) and 'Formed of water' (ibid. XXXI, 17);

4. A Kuśa needle and a Soma stalk, according to some (teachers).
5. And he puts gall of a tortoise on her lap.

If he desires; 'May (the son) become valiant,' he recites over him (i.e. over the embryo), modifying the rite (?), 'The Suparna art thou' (Vāj. Saṃh. XII, 4), (the Yajus) before (the formulas called) 'steps of Viṣṇu.'

KANDIKĀ 15

SIMANTONNAYANAM

1. Now the Simantonnayana (or parting of the pregnant wife's hair).
2. (it is performed) like the Pumsavana;
3. In her first pregnancy, in the sixth or eighth month.
4. After he has cooked a mess of sacrificial food, containing sesamum and Mudga beans, and has sacrificed to Prajāpati, he parts for the wife, who is seated to the west of the fire on a soft chair, her hair upwards (i.e. beginning from the front) with a bunch containing an even number of unripe Udumbara fruits, and with three bunches of Darbha grass, with a porcupine's quill that has three white spots, with a stick of Viratara wood, and with a full spindle. with the words, 'Bhūr bhuvaḥ svah.'
5. Or (he parts the hair once) with each of the (three) Mahāvyāhṛtis.
6. He ties (the Udumbara fruits, &c.) to a string of three twisted threads with (the words), 'Rich in sap is this tree; like the tree, rich in sap, be thou fruitful.'
7. (The husband) then says to two lute-players, 'Sing ye the king, or if anybody else is still more valiant.'
8. Here some also prescribe a certain stanza (to be sung by the lute-players): 'Soma alone is our king. May these human tribes dwell on thy banks, O (river) whose dominion is

unbroken, N.N.!—here he names the name of the river near which they dwell.

9. Then (follows) feeding of the Brāhmaṇas.

KANDIKĀ 16

SOŞYANTĪ KARMA (SUKHA PRASAVĀRTHAM KARMA), MEDHĀJANANĀYUŞYAKARAÑE (JĀTAKARMA), RAKŞĀVIDHIH

1. Soşyantim adbhir abhyukşaty ejatu daśamāsyā iti (Vāj. Saṁh. VIII, 28) prāg yasyai to iti (ibid. 29).
2. Athāvarāvapatanam, avaitu pŕšni śevalam̄ śune jarāyv attave, naiva māmsena pīvari na kasmim̄ś canāyatam ava jarāyu padyatām iti.
3. When the boy is born, he performs for him, before the navel-string is cut off, the medhājanana (production of intelligence) and the āyuṣya (rite for procuring long life).
4. (The medhājanana is performed in the following way:) With his fourth finger and with (an instrument of) gold he gives (to the child) honey and ghee, or ghee (alone), to eat with (the formulas), 'Bhūḥ I put into thee; bhuvaḥ I put into thee; svah I put into thee. Bhūr bhuvaḥ svah everything I put into thee.'
5. He then performs the āyuṣya.
6. Near his navel or his right ear he murmurs: 'Agni is long-lived; through the trees he is long-lived. By that long life I make thee long-lived.'

'Soma is long-lived; through the herbs he is, &c.

'The Brahman is long-lived; through the Brāhmaṇas it is, &c.

'The gods are long-lived; through ambrosia (amṛta) they are, &c.

'The Ṛṣis are long-lived; through their observances they are, &c.

'The Fathers are long-lived; through the Svadhā oblations (or oblations made to the Manes) they are, &c.

'Sacrifice is long-lived; through sacrificial fee it is, &c.

'The ocean is long-lived; through the rivers it is long-lived. By that long life I make thee long-lived;'

7. And three times the verse, 'The threefold age' (Vāj. Saṃh. III, 62).

8. If he desires, 'May he live his full term of life,' he should touch him with the Vātsapra hymn (Vāj. Saṃh. XII, 18-29).

9. From the Anuvāka beginning with 'From heaven' (XII, 18 seqq.) he omits the last Ṛc (XII, 29).

10. Having placed five Brāhmaṇas towards the (five) regions, he should say to them, 'Breathe ye upon this (child).'

11[4]. The (Brāhmaṇa placed) to the east should say, Up-breathing!

12. The one to the south, 'Back-breathing!'

13. The one to the west, 'Down-breathing!'

14. The one to the north, 'Out-breathing!'

15. The fifth one, looking upwards, should say, 'On-breathing!'

16. Or (the father) may do that himself, going round (his child), if he can find no (Brāhmaṇas).

17. He recites over the place at which (the child) is born: 'I know, O earth, thy heart that dwells in heaven, in the moon. That I know; may it know me. May we see a hundred autumns; may we live a hundred autumns; may we hear a hundred autumns.'

18. He then touches him with (the verse), 'Be a stone, be an axe, be imperishable gold. Thou indeed art the Self called son; thus live a hundred autumns.'

19. He then recites over his mother (the verse), 'Thou art Idā, the daughter of Mitra and Varuṇa; thou strong woman hast born a strong son. Be thou blessed with strong children, thou who hast blessed us with a strong son.'

20. He then washes her right breast, and gives it to the child with (the verse), 'This breast' (Vāj. Saṃh. XVII, 87);

21. The left (breast) with (the verse), 'Thy breast which' (ibid. XXXVIII, 5)—with these two (verses).

22. He puts down a pot of water near her head with (the verse), 'O waters, you watch with the gods. As you watch with the gods, thus watch over this mother who is confined, and her child.'

23. Having established near the door the fire that has been kept from (the wife's) confinement, he throws into that fire at the time of the morning and evening twilight, until (the mother) gets up (from childbed), mustard seeds mixed with rice chaff (pronouncing the following names of demons and goblins): 'May Śaṅḍa and Marka, Upavīra, Śauṇḍikeya, Ulūkhala, Malimluca, Dronāsa, Cyavana vanish hence. Svāhā!

'May Ālikhat, Animiṣa, Kimvadanta, Upaśruti, Haryakṣa,
Kumbhin, Śatru, Pātrapāṇi, Nrmaṇi, Hantrīmukha,
Sarshapāruṇa, Cyavana vanish hence. Svāhā!'

24. If (the demon bringing disease) Kumāra attacks the boy, the father covers him with a net or with an upper garment, takes him on his lap, and murmurs: Kūrkura, Sukūrkura, Kūrkura, who holds fast children. Cet! cet! doggy! let him loose. Reverence be to thee, the Sīsara, barker, bender.

'That is true that the gods have given a boon to thee. Hast thou then chosen even this boy?

'Cet! cet! doggy! let him loose. Reverence be to thee, the Sīsara, barker, bender.

'That is true that (the divine she-dog) Saramā is thy mother, Sīsara thy father, the black and the speckled (two dogs of Yama) thy brothers.

'Cet! cet! doggy! let him loose. Reverence be to thee, the Sīsara, barker, bender.'

25. He then touches (the boy) with (the words), 'He does not suffer, he does not cry, he is not stiff, he is not sick, when we speak to him and when we touch him.'

KANDIKĀ 17

NĀMAKARANAM, NIŞKRAMANAM, SŪRYĀVEKŞANAM

1. On the tenth day (after the birth of the child) the father, having made (his wife) get up, and having fed the Brāhmaṇas, gives a name (to the child),
2. Of two syllables, or of four syllables beginning with a sonant, with a semivowel in it, with a long vowel (or) the Visarga (at its end), with a Kṛt (suffix), not with a Taddhita;
3. With an uneven number of syllables, ending in ā, with a Taddhita (suffix) to a girl.
4. (The name) of a Brāhmaṇa (should end in)

śarman (for inst. Viṣṇuśarman), that of a Kṣatriya in varman (for inst. Lakṣmīvarman), that of a Vaiśya in gupta (for inst. Candragupta).

5. In the forth month (follows) the going out.
6. He makes (the child) look at the sun, pronouncing (the verse), 'That eye' (Vāj. Saṃhitā XXXVI, 24).

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KANDIKĀ 18

PROŚYĀGATASYA KARMA

1. When he returns from a journey, he approaches his house in the manner stated above.
 2. When he sees his son, he murmurs, 'From limb by limb thou art produced; out of the heart thou art born. Thou indeed art the Self called son; so live a hundred autumns!'
 3. He then kisses his head with (the words), 'With the himkāra (the mystical syllable hiñ) of Prajāpati, which gives thousandfold life, I kiss thee, N.N.! Live a hundred autumns!'—
 4. And three times with (the words), 'With the himkāra of the cows.'
 5. In his right ear he murmurs, 'Bestow on us, O bountiful, onward-pressing Indra, plentiful, rich treasures. Give us a hundred autumns to live; give us many heroes, strong jawed Indra;'
 6. In the left ear, 'Indra, bestow on us the best treasures, insight of mind, happiness, increase of wealth, health of our bodies, sweetness of speech, and that our days may be good days.'
 7. For a girl he only kisses the head silently.
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KANDIKĀ 19

ANNAPRĀŚANAM

1. In the sixth month the Annaprāśana (or first feeding with solid food).
2. Having cooked a mess of sacrificial food, and sacrificed the two Ājyabhāgas, he offers two Ājya oblations, (the first with the verse,) 'The gods have generated the goddess Speech; manifold animals speak her forth. May she, the sweet-sounding, the cow that (for milk) gives sap and juice to us, Speech, the highly-praised one, come to us. Svāhā!'
3. And the second (oblation) with (the verse), 'May vigour us to-day' (Vāj. Saṃhitā XVIII, 33).
4. He then sacrifices (four oblations) of cooked food with (the formulas),

'Through up-breathing may I enjoy food. Svāhā!

'Through down-breathing may I enjoy smells. Svāhā!

'Through my eye may I enjoy visible things. Svāhā!

'Through my ear may I enjoy renown. Svāhā!'

5. After he has eaten (himself), he should set apart food of all kinds, and of all different sorts of flavour, and should give it to him (i.e. to his son) to eat,
6. Silently or with (the word), 'Hanta' (i.e. Well!). For it is said in the Śruti, 'Men (live on) the word hanta.'

7. (He feeds the child) with flesh of (the bird called) Bhāradvājī, if he wishes (to the child) fluency of speech,
 8. With flesh of partridge, if abundance of nourishment,
 9. With fish, if swiftness,
 10. (With flesh) of (the bird) Kṛkaṣā, if long life,
 11. (With flesh) of (the bird) Āṭi, if desirous of holy lustre,
 12. With all, if desirous of all.
13. Or each (sort of) food one by one. Then (follows) feeding of the Brāhmaṇas, or each (sort of) food one by one. Then feeding of the Brāhmaṇas.

End of the First Kāṇḍa.

KĀNĐA
II

KANDIKĀ 1

CUDĀKARĀNA, KEŚĀNTE

1. When (the son) is one year old, the Cūḍākaraṇa (i.e. the tonsure of his head, should be performed),
2. Or before the lapse of the third (year).
3. When he is sixteen years old, the Keśānta (i.e. the shaving of his beard, is to be done),
4. Or, according as it is considered auspicious by all (the different families).
5. After food has been distributed to the Brāhmaṇas, the mother takes the boy, bathes him, puts on him an under and an upper garment which have not yet been washed, and putting him on her lap, she sits down to the west of the fire.
6. The father taking hold (of his wife) sacrifices Ājya oblations, and after he has partaken of the (sacrificial) food, he pours warm water into cold water with (the words), 'With warm water come hither, Vāyu! Aditi, cut the hair.'
7. At the Keśānta ceremony (Sūtra 3), 'hair and beard' (instead of 'hair').
8. He throws a piece of fresh butter, or of ghee, or some curds into it (i.e. into the water, Sara 6).
9. Taking some (water) he moistens the hair near the right ear with (the formula), 'On the impulse of Savitṛ may the

divine waters moisten thy body in order that long life and splendour may be thine.'

10. Having unravelled (the hair) with a porcupine's quill that has three white spots, he puts three young Kuśa shoots into it with (the formula), 'Herb' (Vāj. Saṁh. IV, 1).

11. Taking up a copper razor with (the formula), 'Friendly by name' (Vāj. Saṁh. III, 63 a), he cuts (the hair) with (the formula), 'I cut off' (ibid. 63b), (and with the formula,) 'The razor with which Savitṛ, the knowing one, has shaven (the beard) of king Soma and Varuṇa, with that, ye Brāhmaṇas, shave his (head), in order that he may be blessed with long life and may reach old age.'

12. Cutting off (the Kuśa shoots) together with the hair, he throws them on a lump of bull's dung which they keep northwards of the fire.

13. In the same way two other times silently.

14. The moistening and the other rites are repeated with the two other (tufts of hair).

15. Behind with (the verse), 'The threefold age' (Vāj. Saṁh. III, 62).

16. Then on the left side with (the verse), 'With that prayer by which mayst thou, a mighty one, go to heaven, and long mayst thou see the sun: with that prayer I shave thee for the sake of life, of existence, of glory, of welfare.'

17. Three times he shaves round the head, from left to right;

18. Including the face, at the Keśānta ceremony.

19. (He recites the verse,) 'When the shaver shaves his hair with the razor, the wounding, the well-shaped, purify his head, but do not take away his life.'

20. He adds (the word), 'his face' at the Keśānta ceremony.

21. With that water (Sūtras 6, 8) he moistens his head, and gives the razor to the barber with (the words), 'Without wounding him, shave him.'

22. The locks of hair which are left over, are to be arranged as it is considered auspicious (in his family).

23. Having put away that lump of dung with the hair so that it is hidden in a cow-stable, or in a small pond, or in the vicinity of water; he gives an optional gift to the teacher;

24. A cow at the Keśānta ceremony.

25. After the Keśānta has been performed, (the youth) should observe chastity and should not be shaven through one year, or twelve nights, or six nights, or at least three nights.

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KANDIKĀ 2

UPANAYANAM

1. He should initiate a Brāhmaṇa, when he is eight years old, or in the eighth year after the conception,
2. Āśvalāyana, when he is eleven years old,
3. A Vaiśya, when he is twelve years old.
4. Or according as it is considered auspicious by all (the different families).
5. He should feed the Brāhmaṇas. And they lead him (i.e. the boy who is to be initiated) on, with his head shaven all round, and decked with ornaments.
6. (The teacher) makes him place himself to the west of the fire and say, 'I have come hither for the sake of studentship (brahmacarya).' And, 'I will be a student (brahmacārin).'
7. He then makes him put on a garment with (the verse), 'In the way in which Bṛhaspati put the garment of immortality on Indra, thus I put (this garment) on thee, for the sake of long life, of old age, of strength, of splendour.'
8. He ties round him the girdle with (the verse which the youth recites), 'Here has come to me, keeping away evil words, purifying my kind as a purifier, clothing herself, by (the power of) inhalation and exhalation, with strength, this sisterly goddess, this blessed girdle.'
9. Or, 'A youth, well attired, dressed, came hither. He, being born, becomes glorious. Wise sages extol him, devout ones,

turning their minds to the gods.'

10. Or silently.

11. He gives him the staff.

12. (The student) accepts it with (the verse), 'My staff which fell down to the ground in the open air, that I take up again for the sake of long life, of holiness, of holy lustre.'

13. According to some (teachers he accepts the staff) in the way prescribed for the inauguration, because it is said, 'He enters upon a long Sattrā (or sacrificial period).'

14. (The teacher) then with his joined hands fills (the student's) joined hands with water with the three (verses), 'Ye waters are' (Vāj. Saṃh. XI, 50 seqq.).

15. He then makes him look at the sun with (the verse), 'That eye' (Vāj. Saṃh. XXXVI, 24).

16. He then touches his heart, (reaching) over his right shoulder, with (the words), 'Into my will I take thy heart, &c.'

17. He then seizes (the student's) right hand and says, 'What is thy name?

18. He replies, 'I am N.N., sir!'

19. He then says to him, 'Whose pupil (brahmacārin) art thou?'

20. After (the student) has said, 'Yours!'—(the teacher replies,) 'Indra's pupil art thou; Agni is thy teacher; I am thy teacher, N.N.!"

21. He then gives him in charge to living beings with (the formulas), 'To Prajāpati I give thee in charge. To the god Savitṛ I give thee in charge. To the waters, the herbs I give thee in charge. To Heaven and Earth I give thee in charge. To the Viśve devās I give thee in charge. To all beings I give thee in charge for the sake of freedom from harm.'

KANDIKĀ 3

UPANAYANAM

1. Having walked round the fire with his right side turned towards it, he sits down.
2. Taking hold (of the student), he sacrifices the Ājya oblations, and after having partaken (of the remains of the sacrificial food) he instructs him, 'A student art thou. Take water. Do the service. Do not sleep in the day-time. Keep silence. Put fuel on (the fire). Take water.'
3. He then recites the Sāvitrī to him, who is seated to the north of the fire, with his face to the west, sitting near the teacher, and looks (at the teacher), while (the teacher) looks at him;
4. Some say, to (the student) who is standing or seated to the south (of the fire);
5. Pāda by Pāda, (then) hemistich by hemistich, and the third time the whole (verse), reciting it together (with the student);
6. After one year, or after six months, or after twenty-four days, or after twelve days, or after six days, or after three days.
7. To a Brāhmaṇa, however, he should recite a (Sāvitrī) verse in the Gāyatrī metre immediately. For it is said in the Śruti, 'To Agni indeed belongs the Brāhmaṇa.'
8. A Trṣṭubh verse to a Rājanya,

9. A Jagatī to a Vaiśya,
 10. Or a Gāyatrī to (persons of) all (castes).
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KANDIKĀ 4

SAMIDĀDHĀNAM

1. Now the putting on of fuel.
2. He wipes with his hand (the ground) round the fire with (the formula), 'Agni, glorious one, make me glorious. As thou, glorious Agni, art glorious, thus, O glorious one, bring me to glory. As thou, Agni, art the preserver of the treasure of sacrifice for the gods, thus may I become the preserver of the treasure of the Veda for men.'
3. Having sprinkled (water) round the fire from left to right, he stands up and puts a piece of wood on (the fire) with (the texts),

'To Agni I have brought a piece of wood, to the great Jātavedas. As thou, Agni, art inflamed by wood, thus I am inflamed by life, insight, vigour, offspring, cattle, holy lustre.

'May my teacher be the father of living sons; may I be full of insight, not forgetful (of what I have learned); may I become full of glory, of splendour, of holy lustre, an enjoyer of food. Svāhā!

4. In the same way (he puts on) a second (piece of wood); and thus a third.
5. Or (each piece) with (the verse), 'Thine is this' (Vāj. Samh. II, 14).
6. Or (he uses) both (this verse and the formulas given in Sūtra 3).

7. The wiping and sprinkling (of water) round (the fire are repeated) as above.

8. Having warmed his two hands, he wipes his mouth with (the formulas):

'Agni, thou art the protector of bodies. Protect my body. Agni, thou art the giver of life. Give me life. Agni, thou art the giver of vigour. Give me vigour.

'Agni, what is deficient in my body, that restore to fulness.

'May the god Savitṛ bestow insight on me, may the goddess Sarasvatī, may the two divine Aśvins, wreathed with lotus, (bestow) insight (on me).'

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KANDIKĀ 5

BHIKṢĀCARAṄAM, DAṄḌĀJINADHĀRAṄAM,
BRAHMACĀRIVRATĀNI, SAMĀVARTANAKĀLAḥ

1. Here (follows the student's) going the rounds for alms.
2. A Brāhmaṇa should beg, addressing (the woman from whom he begs alms) with the word 'Lady' put at the beginning (of his request),
3. A Rājanya, with the word 'Lady' inserted in the middle,
4. A Vaiśya, with the word 'Lady' put at the end.
5. (He should beg) from three women who will not refuse;
6. From six, twelve, or an indefinite number.
7. From his own mother first, according to some (teachers).
8. Having announced the alms received to his teacher, he should stand, keeping silence, through the rest of the day, according to some.
9. Having fetched fire-wood out of the forest without damaging (trees), he should put them on that fire as above, and should abandon his silence.
10. He should sleep on the ground and eat no pungent or saline food.
11. Wearing the staff, worshipping the fire, being obedient to his Guru, going the rounds for alms—(these are the standing duties of students).

12. He should avoid honey or flesh, bathing (for pleasure), sitting on high seats, going to women, falsehood, and taking what is not given to him.
13. Let him live forty-eight years as a student for the (four) Vedas,
14. Or twelve years for each Veda,
15. Or until he has learnt it.
16. The garment (of a student) should be made of hemp, flax, or wool (accordingly as he is a Brāhmaṇa, a Kṣatriya, or a Vaiśya).
17. The upper garment of a Brāhmaṇa should be an antelope-skin,
18. That of a Rājanya the skin of a spotted deer,
19. That of a Vaiśya a goat's or cow's skin.
20. Or if (the prescribed sort of garment) is not to be had, a cow's hide (should be worn) by all, because to that belongs the first place (among all kinds of garments).
21. The girdle of a Brāhmaṇa should be of Muñja grass,
22. That of a Kṣatriya should be a bowstring,
23. That of a Vaiśya, made of Mūrvā (i.e. Sanseveria Roxburghiana).
24. If there is no Muñja (or the other articles prescribed in §§ 22, 23, the girdles should be made) of Kuśa grass, of the plant Aśmantaka, or of Balbaja grass (respectively).
25. The staff of a Brāhmaṇa is of Palāśa wood,

26. That of a Rājanya of Bilva wood,
27. That of a Vaiśya of Udumbara wood.
28. Or all (sorts of staffs may be used) by all.
29. If the teacher calls him, he shall rise and then answer..
30. If (the teacher calls him) while he is lying down, (he should answer) sitting; if sitting, standing; if standing, walking up (to the teacher); if walking up, running up.
31. If he behaves thus, his fame when he has become a Snātaka (i.e. when he has taken the bath at the end of his studentship) will be (such that people will say of him), 'To-day he stays there; to-day he stays there.'
32. There are three (kinds of) Snātakas: a Vidyā-snātaka (i.e. a Snātaka by knowledge), a Vrata-snātaka (i.e. a Snātaka by the completion of his vows), and a Vidyā-vrata-snātaka (i.e. a Snātaka both by knowledge and by the completion of his vows).
33. He who performs the Samāvartana ceremony, after having finished the study of the Veda, but before the time of his vows has expired, is a Vidyā-snātaka.
34. He who performs the Samāvartana, after his vows have expired, but before he has finished the study of the Veda, is a Vrata-snātaka.
35. He who performs the Samāvartana, after having finished both, is a Vidyā-vrata-snātaka.
36. Until the sixteenth year the time (for being initiated) has not passed for a Brāhmaṇa,

37. Until the twenty-second for a Rājanya,

38. Until the twenty-fourth for a Vaiśya.

39. After that (time has passed), they become patitasāvitrīka (or persons who have lost the right of learning the Sāvitri).

40. No one should initiate such men, nor teach them, nor perform sacrifices for them, nor have intercourse with them.

41. After the time has passed, (they should do) as has been prescribed.

42. A person whose ancestors through three generations have been patitasāvitrīkas, is excluded from the sacrament (of initiation) and from being taught the Veda.

43. Of such persons those who desire to receive the sacrament, may perform the sacrifice of Vrātyastoma and then study the Veda, if they like. For (of persons who have done that) it is said, 'Intercourse with them is permitted.'

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KANDIKĀ 6

SNĀNAVIDHIH (SAMĀVARTANAM)

1. When he has finished the Veda, he should take the bath (by which he becomes a Snātaka);
2. Or when (he has gone through) a studentship of forty-eight years;
3. Or also after (a studentship) of twelve years, according to some (teachers).
4. (Let him take the bath only) if his Guru has given his permission.
5. Rules (regarding the performance of sacrifices), (texts) to be used (at the sacrifices according to those rules), and reasoning (on the meaning of the rites and texts): that is the Veda.
6. Some say (that the Veda should be studied) with its six Āṅgas;
7. Not so that he only knows the ceremonial.
8. But optionally by one who knows the sacrifices (the bath may be taken).
9. (The student) after having embraced (the feet of) his teacher, and put the pieces of wood on the fire, places himself northwards of an enclosure, on eastward-pointed Kuśa grass, to the east of eight vessels with water.
10. 'The fires that dwell in the waters; the fire which must be hidden, the fire which must be covered, the ray of light,

the fire which kills the mind, the unwavering one, the pain-causing one, the destroyer of the body, the fire which kills the organs—those I leave behind. The shining one, that I seize here'—with (this formula) he draws water out of one (of the eight vessels);

11. With that he besprinkles himself with (the words), 'Therewith I besprinkle myself for the sake of prosperity, of glory, of holiness, of holy lustre.'

12. (A second time he draws water out of a second of the eight vessels with the formula given in Sūtra 10, putting instead of the words, 'The shining one, &c.,' the verse): 'By which you have created prosperity, by which you have touched surā, with which you have anointed the eyes, which is your' glory, O Aśvins.'

13. (And he draws water out of three other vessels) with (the three verses), 'Ye waters are' (Vāj. Saṃh. XI, 50-52), verse by verse.

14. With (water drawn out of) the three other (vessels he besprinkles himself) silently.

15. Having loosened his girdle with (the verse), 'The highest band' (Vāj. Saṃh. XII, 12), having put it down, having put on another garment, he worships the sun—

16. With (the formulas), 'Rising, bearing a shining spear, Indra stands with the Maruts; he stands with the gods who walk in the morning. Thou art a tenfold winner; make me a tenfold winner. Make me attain to renown.

Rising, bearing a shining spear, Indra stands with the Maruts; he stands with the gods who walk in day-time. Thou art a hundredfold winner; make me a hundredfold winner. Make me attain to renown.

Rising, bearing a shining spear, Indra stands with the Maruts; he stands with the gods who walk in the evening. Thou art a thousandfold winner; make me a thousandfold winner. Make me attain to renown.'

17. Having eaten curds or sesamum seeds, and having had his matted hair, the hair of his body, and his nails cut, he should cleanse his teeth with an Udumbara branch with (the verse), 'Array yourselves for the enjoyment of food. Here has come king Soma: he will purify my mouth with glory and fortune.'

18. Having anointed himself and bathed again, he takes up the salve for nose and mouth with (the words), 'Satiate my up-breathing and down-breathing; satiate my eye; satiate my ear!'

19. Having poured out to the south the water with which he has washed his hands, with (the words), 'Ye fathers, become pure,' he should salve himself and murmur, 'May I become well-looking with my eyes, well-shining with my face, well-hearing with my ears.'

20. He then should put on a garment which has not yet been washed, or not been soaked in lie, with (the formula), 'For the sake of putting on, of bringing fame, of long life I shall reach old age. I live a hundred long autumns. For the sake of the increase of wealth I will clothe myself.'

21. Then the upper garment with (the verse), 'With glory (come) to me, Heaven and Earth. With glory, Indra and Br̥haspati! May glory and fortune come to me! may glory be my lot!'

22. If (he has only) one (garment), he should cover himself (with a part of that garment as if it were an upper garment) with the second part of the former (Mantra; Sūtra 20).

23. He takes flowers with (the formula), '(The flowers) which Jamadagni has brought for the sake of faith (has brought to Śraddhā?), of love, of the senses, them I take with glory and with fortune.'

24. He then ties them (to his head) with (the verse), 'The high, wide glory, which Indra has created for the Apsarases, the flowers bound up with that, I tie on to me, to bring me glory!'

25. He binds a turban to his head with (the verse), 'A youth, well attired.'

26. (He puts on) the two ear-rings with (the words), 'An ornament art thou; may more ornaments be mine.'

27. He salves his two eyes with (the formula), 'Vṛtra's' (Vāj. Samh. IV, 3 b).

28. With (the words), 'Brilliant art thou,' he looks at his image in a mirror.

29. He takes a parasol with (the words), 'Thou art Bṛhaspati's covering. Shelter me from evil. Do not shelter me from splendour and glory.'

30. With (the words), 'You are supports; protect me from all sides,' he puts on the two shoes.

31. With (the words), 'From all powers of destruction protect me on all sides,' he takes a bamboo staff.

32. (For) the tooth-cleaner, &c. (the Mantras stated above are to be used) in every case; (for) the garment, the parasol, and the shoes, the Mantra (should only be recited) if they have not been used before.

KANDIKĀ 7

SNĀTAKASYA (YĀVAD GĀRHASTHYA) VRATĀNI

1. We shall state the rules of conduct for a Snātaka.
2. Another (may observe those rules) optionally.
3. Dancing, singing, and playing musical instruments, let him neither perform himself nor go (to see or hear it).
4. Sing, however, he may at his pleasure, for there is another saying, 'He sings either or he rejoices in (other people's) singing.'
5. If everything goes well, he shall not go by night to another village, and shall not run.
6. He shall avoid looking into a well, climbing up a tree, gathering fruits, crawling through narrow openings, bathing naked, jumping over uneven ground, using harsh language, looking at the sun while it is rising or setting, and begging. For there is a Śruti: 'After he has bathed, he should not beg. For he who bathes, drives away from himself begging.'
7. If it rains, he shall go without an upper garment, and shall say, 'May this, my thunderbolt, drive away evil.'
8. He shall not look at himself in water.
9. Ajātalomnīṁ vipuṁśīṁ shaṇḍham ca nopahaset.
10. Let him call a pregnant woman 'vijanyā' (one who will give birth to a child);

11. An ichneumon (*nakula*), *sakula*;
12. A skull (*kapāla*), *bhagāla*;
13. A rainbow (Indra-dhanu, Indra's bow), *maṇidhanu* (the jewelled bow).
14. A cow that suckles (her calf) he should not point out to another (person).
15. Let him not void urine or excrements on a ploughed field, on uncovered ground, or while rising up or standing.
16. He shall wipe himself with wood that has fallen off by itself.
17. He should not wear a dyed garment.
18. He should be fixed in his intentions, protect everybody's life, and be everybody's friend, as it were.

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KANDIKĀ 8

SNĀTAKASYA SNĀNADINĀTPRABHRTITRIRĀTRAVRATAM

1. Through a period of three nights (after the Samāvartana) he should keep (the following) observances.
2. He shall eat no flesh and not drink out of an earthen vessel.
3. He shall avoid seeing women, Śūdras, dead bodies, black birds, and dogs, and shall not talk to (such beings).
4. He shall not eat funeral food, or food of a Śūdra, or of a woman lying-in (during the period of her impurity).
5. He shall not void urine or excrements, or spit out in the sun-shine, and shall riot cover himself against the sun.
6. He shall take warm water for (the rites) in which water is wanted.
7. At night he shall eat by the light (of a lamp or a fire-brand).
8. Or only speaking the truth (suffices instead of the other observances).
9. Also a person who has received the dīkṣā (or inauguration for a Soma sacrifice), should observe these rules beginning from (that which regards) the sun-shine (Sūtra 5), if he performs the Pravargya ceremony.

KANDIKĀ 9

PAÑCAMAHĀYAJÑAVIDHIH

1. Now (follow) the five great sacrifices.
2. Of the Vaiśvadeva food he should, after having sprinkled (water) round (the sacred fire), make oblations, with the word Svāhā (each time repeated), to Brahman, to Prajāpati, to the (deities) of the house, to Kaśyapa, and to Anumati.
3. To the domestic deities (he offers) three (Balis) in the water-pot: to Parjanya, to the waters, to the Earth;
4. To Dhātr̄ and Vidhātr̄ at the two doorposts;
5. To the different quarters (of the horizon), to Vāyu and (to the presiding deities) of the quarters;
6. In the middle three (Balis) to Brahman, to the Air, to the Sun.
7. To the north of those (he offers Balis) to the Viśve devās and to all the beings;
8. Further on to Uṣas and to the Lord of beings;
9. To the south (to the Fathers) with (the words), To the Fathers, Svadhā! Adoration!"
10. Having rinsed out the vessel, he should pour it out towards the north-west with (the words), 'Consumption! this to thee!"
11. Taking the Brāhmaṇa's portion (of the food which he is going to distribute), he should give it to a Brāhmaṇa, after

he has made him wash himself, with (the words), 'Well! (this) to thee!'

12. To (religious) mendicants and to guests they should apportion (food) as due to them.

13. The persons belonging to the house, the young and the old, should eat what is due to them;

14. Afterwards the householder and his wife.

15. Or the householder (should eat) first, because the Śruti says, 'Therefore the householder should eat the sweetest food before his guests.'

16. Every day he should sacrifice with the word svāhā. If he has no food (to offer, he should make his offering) with something else, be it even a piece of wood (only), to the gods, or be it (only) a water-pot, to the Fathers and to men.

KANDIKĀ 10

UPĀKARMAVIDHIḥ

1. Now (follows) the Adhyāyopākarman (or opening ceremony at the beginning of the annual course of study).
2. When the herbs appear, (when the moon stands in conjunction) with Śravaṇa, on the full-moon day of the Śrāvaṇa month, or on the fifth (Tithi) of the Śrāvaṇa month under (the Nakṣatra) Hasta;
3. Having sacrificed the two Ājya portions, he offers two Ājya oblations, (namely,)
4. To the Earth and to Agni, if (he studies) the Rig-veda,
5. To the Air and to Vāyu, if the Yajur-veda,
6. To the Heaven and to the Sun, if the Sāma-veda,
7. To the quarters (of the horizon) and to the Moon, if the Atharva-veda;
8. (Besides) to the Brahman, to the metres in every case,
9. And to Prajāpati, to the gods, to the Ṛsis, to Faith, to Insight, to Sadasaspati, to Anumati.
10. The same (oblations are made) when the observances are imposed (on a student) or given up (by him, after having been kept through the prescribed period of time).
11. With (the verse), 'Sadasaspati' (Vāj. Samh. XXXII, 13) (the teacher) three times (sacrifices) fried grains.

12. All should repeat (that verse after him).
13. After each oblation they should each time put on the fire three pieces of Udumbara wood, fresh branches with leaves, anointed with ghee, reciting the Sāvitrī.
14. And the students (should put wood on the fire) in the manner stated above.
15. With (the verse), 'Luck may bring us' (Vāj. Saṃh. IX, 16) they should eat the fried grains without chewing them.
16. With the verse, 'Of Dadhikrāvan' (Vāj. Saṃh. XXIII, 32) they should eat curds.
17. As many pupils as he wishes to obtain, so many sesamum grains should he sacrifice with a dice-board, with the Sāvitrī or with the Anuvāka, 'Bright-resplending' (Vāj. Saṃh. XVII, 80 seqq.).
18. After they have eaten (the remainder of the sacrificial food, the teacher) should pronounce the word Om and then repeat the Sāvitrī three times, and the beginnings of the Adhyāyas to (the students) who are seated facing the west;
19. The beginnings of the sections belonging to the (different) Rṣis, if they are Bahvṛcas (i.e. if they study the Ṛg-Veda),
20. The Parvans, if they are Chandogas (i.e. if they study the Sāma-veda),
21. The Sūktas, if they are Atharvans.
22. All murmur: 'May it be ours in common; may it bless us in common; may this Brahman be powerful with us

together. Indra knows that through which, and in which way, no hatred may spring up amongst us.'

23. Through a period of three nights they should not study (the Veda).

24. And they should not cut the hair of their bodies and their nails.

25. Some say (that this should not be done) till the Utsarga (i.e. the concluding ceremony of the annual course of study).

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KANDIKĀ 11

ANADHYĀYĀH, UTSARGONTARAM JAPAH

1. If (a strong) wind is blowing, and on the new-moon day there is an entire interruption of study.
2. If one has partaken of a Śrāddha dinner, if a meteor falls, or distant thundering is heard, or if the earth quakes, or if fiery apparitions are seen, and when a new season begins, (the study shall be interrupted) until the same time next day.
3. If the Utsarga ceremony has been performed, if clouds appear,, (it shall be interrupted) through a period of three nights or till twilight has thrice passed.
4. After he has eaten, until he has (washed and) dried his hands; while being in water; at nighttime; at the time of the morning and evening twilight; while a dead body or a Caṇḍāla is in the village.
5. While running, while seeing a person of bad fame or who has lost his caste, if a miraculous or happy event happens, as long as (that which occasions the interruption of study) endures.
6. If hoar-frost (lies on the ground), if a musical instrument is heard, or the cry of a person in pain, at the border of the village, in a burial ground, or if a dog, an ass, an owl, a jackal, or a Sāman song is heard, or if a learned person approaches, as long as (that occasion) endures.
7. If his Guru has died, let him go down into water (for offering water-oblations) and interrupt (the study) for ten

nights.

8. If one who has performed with him the Tānūnaptra ceremony, or a fellow-pupil (has died), for three nights.

9. If one who is not his fellow-pupil, (has died,) for one night.

10. After having studied five months and a half, they should celebrate the Utsarga,

11. Or six months and a half.

12. They then mutter this Rc: 'Ye two young sages! The relation which has expired among us, the friendship we dissolve, (turning away) from the condition of friendship.'

13. After having remained together through a period of three nights, they separate.

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KANDIKĀ 12

UTSARGAVIDHIH

1. In (the month) Pauṣa, under (the Nakṣatra) Rohiṇī, or at the middle Aṣṭakā let them celebrate the conclusion of the study (of the Veda).
 2. Let them go to the brink of water and make water oblations to the gods, the metres, the Vedas, the Ṛsis, the ancient teachers, the Gandharvas, the other teachers, the year with its divisions, and to their own ancestors and teachers.
 3. After having four times quickly recited the Sāvitrī, they should say, 'We have finished.'
 4. Interruption (of the study) and (continuation of the) teaching as stated above.
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KANDIKĀ 13

LĀNGALAYOJANAM

1. On an auspicious day the harnessing to the plough. Or under (the Nakṣatra) Jyeṣṭhā, (because that rite is) sacred to Indra.
2. To Indra, Parjanya, the two Aśvins, the Maruts, Udalākāśyapa, Svātikārī, Sītā, and Anumati, he offers curds, rice grains, perfumes, and fried grains, and then makes the bullocks eat honey and ghee.
3. He should put them to the plough with (the verse), 'They harness to the ploughs' (Vāj. Saṃh. XII, 67).
4. With (the verse), 'For luck may us the ploughshares' (Vāj. Saṃh. XII, 69) let him plough or touch the plough-share.
5. Or (he may) not (do so), because (that verse) has been prescribed for (the erection of) the Agni (-altar), and the act of sowing stands in connection (with it).
6. After the front-bullock has been sprinkled (with water), they then should plough unploughed ground.
7. He should make oblations of cooked sacrificial food to the same deities as above, when sowing both rice and barley, and at the sacrifice to Sītā.
8. Then (follows) feeding of the Brāhmaṇas.

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KANDIKĀ 14

ŚRAVANĀKARMA

1. Now (follows) the Śravaṇa ceremony,
2. On the full-moon day of the Śrāvaṇa month.
3. He cooks a mess of sacrificial food, fried grains, and a cake in one dish, pounds the greater part of the grains, sacrifices the two Ājya portions, and two (other) Ājya oblations (with the following verses):
4. 'Beat away, O white one, with thy foot, with the fore-foot and with the hind-foot, these seven [children] of Varuṇa and all (daughters) of the king's tribe. Svāhā!'
5. 'Within the dominion of the white one, the Serpent has seen nobody. To the white one, the son of Vidarva, adoration! Svāhā!'
6. He makes oblations of the mess of cooked sacrificial food to Viṣṇu, to Śravaṇa, to the full moon of Śrāvaṇa, and to the rainy season,
7. (And oblations) of the grains with (the verse), 'Accompanied with grains' (Vāj. Saṃh. XX, 29).
8. He sacrifices flour, over which ghee has been poured, to the serpents (with the following Mantras):
9. 'To the lord of the serpents belonging to Agni, of the yellowish, terrestrial ones, svāhā!

'To the lord of the white serpents belonging to Vāyu, of the aerial ones, svāhā!'

'To the lord of the overpowering serpents belonging to Sūrya, of the celestial ones, svāhā!

10. The (cake) in one dish he offers entirely (without leaving a remainder for the sacrificer) with (the formula), 'To the firm one, the son of the Earth, svāhā!'

11. After he has eaten (of the sacrificial food), he throws a portion of the flour into a basket, goes out, besmears an elevated spot outside the hall (with cowdung), says, while a fire-brand is held (before him), 'Do not step between (myself and the fire),' and without speaking (anything except the Mantras), he causes the serpents to wash themselves, (pouring out water for them, with the formulas:)

12. 'Lord of the serpents belonging to Agni, of the yellowish, terrestrial ones, wash thyself!

'Lord of the white serpents belonging to Vāyu, of the aerial ones, wash thyself!

'Lord of the overpowering serpents belonging to Sūrya, of the celestial ones, wash thyself!'

13. Each time after the washing has been done, he offers to the serpents a Bali of flour, picking out (portions of it) with (the spoon called) Darvī (with the formulas):

14. 'Lord of the serpents belonging to Agni, of the yellowish, terrestrial ones, this is thy Bali!

'Lord of the white serpents belonging to Vāyu, of the aerial ones, this is thy Bali!

'Lord of the overpowering serpents belonging to Sūrya, of the celestial ones, this is thy Bali!'

15. After he has made them wash themselves as above, he combs them with combs (with the formulas)

16. 'Lord of the serpents belonging to Agni, of the yellowish, terrestrial ones, comb thyself!

'Lord of the white serpents belonging to Vāyu, of the aerial ones, comb thyself!

'Lord of the overpowering serpents belonging to Sūrya, of the celestial ones, comb thyself!'

17. (He offers) collyrium, ointment, and garlands with (the same formulas), putting at their end, respectively, the words, 'Salve thy eyes!' 'Anoint thyself!' 'Put on garlands!'

18. The remainder of the flour he pours out on the elevated spot (mentioned in Sūtra 11), pours water on it out of a water-pot, and worships the serpents with the three (verses), 'Adoration be to the serpents' (Vāj. Samh. XIII, 6 seqq.).

19. At that distance in which he wishes the serpents not to approach (the house), he should three times walk round the house, sprinkling an uninterrupted stream of water round it, with the two (verses), 'Beat away, O white one, with thy foot' (Sūtras 4 and 5).

20. He gives away the (spoon called) Darvī (Sūtra 13) and the basket (Sūtra 11), having washed and warmed them.

21. Near the door (of the house) they clean themselves with the three (verses), 'O waters, ye are' (Vāj. Samh. XI, 50 seqq.).

22. Having put away that remainder of flour in a hidden place, he should from that time daily till the Āgrahāyanī,

after sunset, when he has performed the service to the fire, offer to the serpents a Bali of flour, picking out (portions of it) with the Darvī (spoon).

23. When he is offering (the Bali), let no one step between (the sacrificer and the Bali).

24. With the Darvī (spoon) he rinses his mouth. Having washed it, he puts it away.

25. They eat the (rice) grains which must not form one coherent mass.

26. Then (follows) the feeding of the Brāhmaṇas.

KANDIKĀ 15

INDRAYAJÑAH

1. On the full-moon day of Prausṭhapada the sacrifice to Indra.
2. Having cooked milk-rice for Indra and cakes, and having put cakes round (the fire), he sacrifices the two Ājya portions and Ājya oblations to Indra, to Indrāṇī, to Aja Ekapad, to Ahi Budhnya, and to the Proṣṭhapadās.
3. After he has eaten (his portion of the sacrificial food), he offers a Bali to the Maruts. For the Śruti says, 'The Maruts eat what is not-sacrificed.'
4. (This Bali he offers) in Aśvattha leaves, because it is said, 'The Maruts stood in the Aśvattha tree.'
5. (He offers it) with (the texts), 'Brilliantly resplendent' (Var. Samh. XVII, 80-85), Mantra by Mantra,
6. And with the (Mantra called) Vimukha.
7. (This Mantra he repeats only) in his mind.
8. For the Śruti says, 'These are their names.'
9. He murmurs, 'To Indra the divine' (Vāj. Samh. XVII, 86).
10. Then (follows) the feeding of the Brāhmaṇas.

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KANDIKĀ 16

PRṢĀTAKĀH (ĀŚVAYUJĪKARMA)

1. On the full-moon day of Āśvayuja the (offerings of) Prśhātakas (are made).
2. Having cooked milk-rice for Indra he sacrifices it, mixed with curds, honey, and ghee, to Indra, Indrāṇī, the two Aśvins, the full moon of Āśvayuja, and to the autumn.
3. After he has eaten (his portion of the sacrificial food), he sacrifices with his joined hands a Prṣātaka prepared with curds, with the words, 'May what is deficient be made full to me; may what is full not decay to me. Svāhā!'
4. The inmates of the house look at the mixture of curds, honey, and ghee, with the Anuvāka,
'May Indra come hither' (Vāj. Saṃh. XX, 47 seqq.).
5. They let the calves join their mothers that night and the Āgrahāyaṇī night.
6. Then (follows) the feeding of the Brāhmaṇas.

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KANDIKĀ 17

SITĀYAJÑAH

1. Now (follows) the sacrifice to Sītā.
2. Wherever he sacrifices, be it (on a field) of rice or of barley, of that grain he should prepare a mess of cooked food.
3. One who has sacrificed may, if he likes, prepare elsewhere also a mess of cooked food, either of rice or of barley.
4. (There should be) no doubt (as to whether rice or barley is to be taken), as a rule thereon has been stated above.
5. If it is impossible (to take one of the two species of corn), (that) is excluded.
6. To the east or to the north of the field, on a clean spot that has been ploughed, so that the crop he not damaged,
7. Or in the village, because (there) both (rice and barley) are united, and because no obstacle is there.
8. Where he intends to cook (the sacrificial food), he establishes the fire on a place that has been smeared (with cowdung), which is elevated, and which has been sprinkled (with water), strews (round the fire) Darbha grass mixed with (stalks of) that (sort of corn to which the sacrifice refers), sacrifices the two Ājya portions and Ājya oblations (with the following Mantras):

9. 'For whom earth and heaven, the intermediate points and the chief points (of the horizon) are veiled with light, that Indra I invoke here. May his weapons be friendly towards us. Svāhā!

'Whatsoever it be that I wish for at this sacrifice, O killer of Vṛtra, may all that be fulfilled to me, and may I live a hundred autumns. Svāhā!

'May success, prosperity, earth, rain, eminence, excellence, luck here protect the creatures. Svāhā!

'In whose substance dwells the prosperity of all Vedic and worldly works, Indra's wife Sītā I invoke. May she not abandon me in whatever work I do. Svāhā!

Her, who rich in horses, rich in cows, rich in delight indefatigably supports living beings, Urvarā (i.e. the field) who is wreathed with threshing-floors, I invoke at this sacrifice, the firm One. May she not abandon me. Svāhā!

10. He makes oblations of the cooked sacrificial food to Sītā, Yajā (the goddess of sacrifice), Śamā (the goddess of zealous devotion), Bhūti (the goddess of welfare).

11. Some say that the giving (of the sacrificial food to the deities) accompanies the Mantras.

12. But this is excluded, as the Śruti says, 'The giving (of the oblation to the deity) accompanies the word Svāhā.'

13. On the Kuśa grass which is left over from the strewing (of grass round the fire), he offers a Bali to the protecting demons of the furrow with (the Mantra), 'They who are sitting towards the east with strong bows and quivers, may they protect thee from the east, and be vigilant and not

abandon thee. To them I bring adoration, and I offer this Bali to them.'

14. Then to the south with (the Mantra), 'They who are sitting towards the south, not winking the eyes, wearing armour, may they protect thee from the south, and be vigilant and not abandon thee. To them I bring adoration, and I offer this Bali to them.'

15. Then to the west with (the Mantra), 'The powerful ones, the excellent ones, prosperity, earth, Pārsṇi, Śunamkuri, may they protect thee from the west, and be vigilant and not abandon thee. To them I bring adoration, and I offer this Bali to them.'

16. Then to the north with (the Mantra), 'The fearful ones, like to Vāyu in speed, may they protect thee from the north, on the field, on the threshing-floor, in the house, on the way, and be vigilant and not abandon thee. To them I bring adoration, and I offer this Bali to them.'

17. Of another (sort of food) as the chief (food used at this sacrifice), and with the remainder of Ājya, he distributes Balis as above.

18. And the women should make accompanying oblations, because such is the custom.

19. When the ceremony is finished, he should feed the Brāhmaṇas. He should feed the Brāhmaṇas.

End of the Second Kāṇḍa.

KĀNĐA
III

KANDIKĀ 1

NAVĀNNAPRĀŚANAM

1. (Now shall be explained) the partaking of the first-fruits (of the harvest), of a person who has not set up the (sacred Śrauta) fires.
2. He cooks a mess of fresh sacrificial food, sacrifices the two Ājya portions, and two Ājya oblations, (with the formulas),

'To the hundredfold armed, hundredfold valiant, hundredfold blissful one, the vanquisher of enemies—he who may create a hundred autumns for us, Indra,—may he lead us across (the gulf of) misfortune. Svāhā!

'The four paths that go between heaven and earth, trodden by the gods—of these (paths) lead us to that which may bring us freedom from decay and decline, O all ye gods. Svāhā!'

3. Having made oblations of the mess of cooked food to the Āgrayana deities, he makes another oblation to (Agni) Sviṣṭakṛt with (the verse), 'Agni, make this (sacrifice) full, that it may be well offered. And may the god destroy all hostile powers. Come hither, showing us a good path. Bestow on us long life, full of splendour and free from decay. Svāhā!'

4. He then eats (of the fresh fruits with the verses), 'May Agni eat first, for he knows how the Havis (is fit for sacrifice); may he, the friend of all human tribes, make the herbs blessed to us.

From the good you have led us to the better, ye gods!
Through thee, the nourishment, may we obtain thee. Thus
enter into us, O potion, bringing refreshment, for the good
of our children and of ourselves, and pleasant.'

5. Or with the (verse) sacred to Annapati (the Lord of food).
 6. For barley, however, (he uses the Mantra), 'This barley,
mixed with honey, they have ploughed through Sarasvatī
under Manu. Indra was lord of the plough, the hundredfold
wise one; ploughers were the Maruts, the exuberant givers.'
 7. Then (follows) the feeding of the Brāhmaṇas.
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KANDIKĀ 2

ĀGRAHĀYANĪKARMA

1. On the full-moon day of Mārgaśīrṣa the Āgrahāyanī ceremony (is performed).
2. He cooks a mess of sacrificial food, sacrifices two Ājya oblations as at the Śravaṇā sacrifice, and other oblations with (the following verses):

'The night whom men welcome like a cow that comes to them, (the night) which is the consort of the year, may that (night) be auspicious to us. Svāhā!

'The night which is the image of the year, that we worship. May I reach old age, imparting strength to my offspring. Svāhā!

'To the Saṃvatsara, to the Parivatsara, to the Idāvatsara, to the Idāvatsara, to the Vatsara bring ye great adoration. May we, undecayed, unbeaten, long enjoy the favour of these (years) which are worthy of sacrifices. Svāhā!

'May summer, winter and spring, the rains be friendly, and may autumn be free of danger to us. In the safe protection of these seasons may we dwell, (and) may (they) last (to us) through a hundred years. Svāhā!'

3. He makes oblations of the cooked food to Soma, to (the Nakṣatra) Mṛgaśiras, to the full moon of Mārgaśīrṣa, and to the winter.
4. After he has eaten (of the sacrificial food), he throws the remainder of the flour into a basket, (and then follow the

same rites that have been stated above) from (the sacrificer's) going out down to their cleaning themselves.

5. After the cleaning he says, 'The Bali offering is finished.'

6. After they have spread out to the west of the fire a layer (of straw) and a garment that has not yet been washed, they 'redescend,' having bathed, wearing garments which have not yet been washed: the master (of the house) southward, his wife to the north (of her husband, and then the other persons belonging to the house) so that each younger one lies more to the north.

7. Having caused the Brahman to sit down southward, and having placed to the north a water-pot, a Śamī branch, an earth-clod taken out of a furrow, and a stone, he murmurs, looking at the fire: 'This Agni is most valiant, he is most blessed, the best giver of a thousand boons, highly powerful. May he establish us both in the highest place.'

8. To the west of the fire he joins his hands (and holds them) towards the east.

9. With the three (verses), 'The divine ship' (Vāj. Samh. XXI, 6-8) they ascend the layer (of straw).

10. He addresses the Brahman: 'Brahman, we will redescend.'

11. The Brahman having given his permission, they redescend with (the words), 'Life, fame, glory, strength, enjoyment of food, offspring!'

12. Those who have received the initiation murmur, 'May a good winter, a good spring, a good summer be bestowed on us. Blessed may be to us the rains; may the autumns be blessed to us.'

13. With (the verse), 'Be soft to us, O earth' (Vāj. Samḥ. XXXV, 21), they lie down on their right sides, their heads turned towards the east.
14. They arise with (the verse), 'Up! with life, with blessed life. Up! with Parjanya's eye, with the seven spaces of the earth.'
15. This (they repeat) two other times, with the Brahman's permission.
16. Let them sleep on the ground four months (after the Pratyavarohana), or as long as they like.

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KANDIKĀ 3

AŞTAKĀH

1. After the Āgrahāyanī (full moon follow) the three Aṣṭakās.
2. (The Aṣṭakā is) sacred to Indra, to the Viśve devās, to Prajāpati, and to the Fathers.
3. (The oblations are made) with cakes, flesh, and vegetables, according to the order (of the three Aṣṭakās).
4. The first Aṣṭakā (is celebrated) on the eighth day of the fortnight.
5. Having cooked a mess of sacrificial food and having sacrificed the two Ājya portions, he sacrifices Ājya oblations with (the texts):
 - (a) 'Thirty sisters go to the appointed place, putting on the same badge. They spread out the seasons, the knowing sages; having the metres in their midst they walk around, the brilliant ones. Svāhā!
 - (b) 'The shining one clothes herself with clouds, with the ways of the sun, the divine night: manifold animals which are born, look about in this mother's lap. Svāhā!
 - (c) 'The Ekāṣṭakā, devoting herself to austerities, has given birth to a child, to the majesty of Indra. Through him the gods have conquered the hostile tribes; he became the killer of the Asuras through his (divine) powers. Svāhā!

(d) 'You have made me who am not the younger (sister), the younger; speaking the truth I desire this: may I be in his (i.e. the sacrificer's?) favour, as you are; may none of you supplant the other in her work.

(e) 'In my favour dwelt the omniscient one; he has found a firm standing; he has got a footing. May I be in his (i.e. the sacrificer's?) favour, as you are; may none of you supplant the other in her work.

(f) 'On the five dawns follows the fivefold milking; on the cow with the five names, the rive seasons. The five regions (of the sky) are established through the fifteenfold (Stoma); with one common face (they look over) the one world. Svāhā!

(g) 'She who shone forth as the first, is the child of truth. One (of them) bears the majesty of the waters; one wanders in the courses of the sun; one (in those) of the heat; Savitṛ shall govern one. Svāhā!

(h) 'She who shone forth as the first has become a cow in Yama's realm. Give us milk, thou who art rich in milk, year by year. Svāhā!

(i) 'She, the owner of bright bulls, has come to us with clouds and with light, she who has all shapes, the motley one, whose banner is fire. Carrying on the common work, leading us to old age, come to us thou who art exempt from old age, Uṣas! Svāhā!

(k) 'The consort of the seasons, the first one has come to us, the leader of days, the producer of offspring. Being one, thou shinest manifold, Uṣas. Being free from old age, thou leadest to old age everything else. Svāhā!'

6. He makes offerings of the mess of cooked food with (the verses):

'May the earth be peaceful, the air friendly to us; may the heavens give us bliss and safety. May the points (of the horizon), the intermediate points, the upper points give us bliss, and may day and night create long life for us. Svāhā!

'May the waters, the rays protect us from all sides; may the creator, may the ocean turn away evil. The present and the future, may all be safe for me. Protected by Brahman, may I be well guarded. Svāhā!

'May all Ādityas and the divine Vasus, may the Rudras and Maruts be our protectors. May Prajāpati, the highest lord, bestow on us vigour, offspring, immortality, long life. Svāhā!'

7. And with (the formula), 'To the Aṣṭakā Svāhā!'

8. The middle Aṣṭakā (is celebrated) with (the sacrifice of) a cow.

9. He sacrifices the omentum of that (cow) with (the verse), 'Carry the omentum, O Jātavedas, to the fathers' (Vāj. Samh. XXXV, 20).

10. On the day following each (Aṣṭakā), the Anvaṣṭakā day, (he brings a sacrifice) with the left ribs and the left thigh, in an enclosure, according to (the ritual of) the Piṇḍapitṛyajña.

11. Also to the female (ancestors he makes Piṇḍa offerings) and pours (for them) strong liquor and water oblations into pits, and (offers) collyrium, salves, and garlands.

12. (He may also make oblations), if he likes, to the teacher and to the pupils who have no children.

13. And in the middle of the rainy season (there is) a fourth Aṣṭakā on which vegetables are offered.

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KANDIKĀ 4

ŚĀLĀKARMA (VĀSTUŚĀNTIḤ)

1. Now the building of the house.
2. Let him have his house built on an auspicious day.
3. Into the pits (in which the posts shall be erected) he pours an oblation with (the words), 'To the steady one, the earth-demon, svāhā!'
4. He erects the post.

'This navel of the world I set up, a stream of wealth, promoting wealth. Here I erect a firm house; may it stand in peace, dropping ghee.

'Rich in horses and cows, rich in delight be set up, for the sake of great happiness. To thee may the young calf cry, to thee the lowing cows, the milk-cows.

'To thee (may) the young child (go), to thee the calf with its companions, to thee the cup of Parisrut, to thee (may they go) with pots of curds.

'The consort of Peace, the great one, beautifully attired—bestow on us, O blessed one, wealth and manly power, which may be rich in horses and cows, full of sap like a tree's leaf. May our wealth increase here, clothing itself with prospering'—with (these four Mantras) he approaches the four (posts).

5. Having established the fire inside (the house), having made the Brahman sit down towards the south, having

placed a water-pot to the north, and cooked a mess of sacrificial food, he goes out (of the house), and standing near the door, he addresses the Brahman, 'Brahman, I enter (the house)!"

6. When the Brahman has given his consent, he enters with (the formula), 'To right I advance, to luck I advance!'

7. Having prepared Ājya and sacrificed two Ājya oblations with (the two parts of the Mantra), 'Here is joy' (Vāj. Saṁh. VIII, 51 a), he sacrifices other oblations with (the verses):

(a) 'Vāstoṣpati! Receive us (into thy protection); give us good entering and drive away from us evil. For what we ask thee, with that favour us: be a saviour to us, to men and animals. Svāhā!

(b) 'Vāstoṣpati! Be our furtherer; make our wealth increase in cows and horses, O Indu (i.e. Soma). Free from decay may we dwell in thy friendship; give us thy favour, as a father to his sons. Svāhā!

(c) 'Vāstoṣpati! Let us be in a fellowship with thee, which may be valiant, joyful, and well proceeding. Protect our wishes when we rest and when we do our work. Protect us always, ye (gods), and give us welfare. Svāhā!

(d) 'Driving away calamity, Vāstoṣpati, assuming all shapes, be a kind friend to us. Svāhā!

8. He makes offerings of the mess of cooked food (with the following Mantras):

(a) Agni, Indra, Bṛhaspati, the Viśve devās I invoke, Sarasvatī and Vājī. Give me a dwelling-place, ye vigorous ones. Svāhā!

(b) 'To all the divine hosts of serpents, to the Himavat, the Sudarśana (mountain), and the Vasus, Rudras, Ādityas, Īśāna with his companions, to all these I apply. Give me a dwelling-place, ye vigorous ones. Svāhā!

(c) 'To forenoon and afternoon both together with noon, to evening and midnight, to the goddess of dawn with her wide path, to all these I apply. Give me a dwelling-place, ye vigorous ones. Svāhā!

(d) 'To the Creator and the Changer, to Viśvakarman, to the herbs and trees, to all these I apply. Give me a dwelling-place, ye vigorous ones. Svāhā!

(e) 'To Dhātṛ and Vidhātṛ, and to the Lord of treasures together with them, to all these I apply. Give me a dwelling-place, ye vigorous ones. Svāhā!

(f) 'As a lucky, a happy (place), give me this dwelling-place, Brahman and Prajāpati, and all deities. Svāhā!'

9. After he has partaken (of the sacrificial food), let him put into a brass vessel the different things which he has brought together, Udumbara leaves with strong liquor, green turf, cowdung, curds, honey, ghee, Kuśa grass, and barley, and let him besprinkle the seats and shrines (for the images of the gods).

10. He touches (the wall and the posts) at their eastern juncture with (the words), 'May luck and glory protect thee at thy eastern juncture.'

11. He touches (them) at their southern juncture with (the words), 'May sacrifice and sacrificial fee protect thee at thy southern juncture.'

12. He touches (them) at their western juncture with (the words), 'May food and the Brāhmaṇa protect thee at thy western juncture.'

13. He touches (them) at their northern juncture with (the words), 'May vigour and delight protect thee at thy northern juncture.'

14. He then goes out (of the house) and worships the quarters (of the horizon, the east) with (the formulas), 'May Ketā (i.e. will?) and Suketā (i.e. good-will?) protect me from the east.

'Agni is Ketā; the Sun is Suketā: to them I apply; to them be adoration; may they protect me from the east.'

15. Then to the south: 'May that which protects and that which guards, protect me from the south.

'The Day is that which protects; the Night is that which guards; to them I apply; to them be adoration; may they protect me from the south.'

16. Then to the west: 'May the shining one and the waking one protect me from the west.

'Food is the shining one; Breath is the waking one; to them I apply; to them be adoration; may they protect me from the west.'

17. Then to the north: 'May the sleepless one and the not-slumbering one protect me from the north.

'The Moon is the sleepless one; the Wind is the not-slumbering one; to them I apply; to them be adoration; may they protect me from the north.'

18. When (the house) is finished, he enters it with (the formulas),

'Law, the chief post! Fortune, the pinnacle! Day and night,
the two door-boards!

'Indra's house is wealthy, protecting; that I enter with my
children, with my cattle, with everything that is mine.

'Hither is called the whole number (of relatives), the friends
whose coming is good. Thus (I enter) thee, O house. May
our dwellings be full of inviolable heroes from all sides!'

19. Then (follows) feeding of the Brāhmaṇas.

KANDIKĀ 5

MANIKĀVADHĀNAM

1. Now (follows) the putting up of the water-barrel.
 2. To the north-east he digs a pit like (the pit for) a sacrificial post, strews into it Kuśa grass, fried grains, fruits of the soap-tree, and other auspicious things, and therein he establishes the water-barrel with (the words), 'The sea art thou.'
 3. He pours water into it with (the verse), 'Ye waters, rich in wealth, ye possess goods. Ye bring us good insight and immortality. Ye are the rulers over wealth and blessed offspring. May Sarasvatī give strength to him who praises her!'—
 4. And with the three (verses), 'O waters, ye are' (Vāj. Samhitā XI, 50 seqq.).
 5. Then (follows) feeding of the Brāhmaṇas.
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KANDIKĀ 6

ŚIRŞAROGABHEŞAJAM (ŚIROROGAPRATĪKĀRAH)

1. Now the cure for headache.
 2. Having moistened his hands, he passes them over his eye-brows with (the verse), 'From the eyes, from the ears, from the whiskers, from the chin, from the forehead, I drive away this disease of the head.'
 3. If (only) one side (of the head aches, he recites the verse), 'Cleaver! Thou with the disfigured eyes! White-wing! Renowned one! And thou with the various-coloured wing! Let his head not ache.'
 4. Then it will get better.
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KANDIKĀ 7

UTŪLAPARIMEHAḤ (DĀSAVAŚIKARANAM)

1. (Now will be declared) the making water round about a servant who is disposed to run away.
2. While (the servant) is sleeping, he should discharge his urine into the horn of a living animal, and should three times walk round him, turning his left side towards him, and sprinkle (the urine) round him, with (the verse), 'From the mountain (on which thou art born), from thy mother, from thy sister, from thy parents and thy brothers, from thy friends I sever thee.'

'Run-away servant, I have made water round thee. Having been watered round, where wilt thou go?'

3. Should he run away (nevertheless, his master) should establish a fire that has been taken from a wood that is on fire, and should sacrifice (in that fire) Kuśa plates (used for protecting the hands when holding a hot sacrificial pan) that have been anointed with ghee, with (the formula), 'May the stumbler stumble round thee, . . . may he tie thee with Indra's fetter, loosen thee for me, and may he lead another one up (to me).'
4. Then he will quietly remain (in his master's house).

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KANDIKĀ 8

ŚULAGAVAH

1. The spit-ox (sacrificed to Rudra).
2. It procures (to the sacrificer) heavenly rewards, cattle, sons, wealth, renown, long life.
3. Having taken the sacred domestic fire to the forest, and having performed the 'outspreading,' he should sacrifice the animal to Rudra.
4. One that is not gelded.
5. Or (it may be) a cow, on account of the designation.
6. Having cooked the omentum, a mess of sacrificial food, and the portions cut off (of the victim), he sacrifices the omentum to Rudra, the fat to the Air, and the cut-off portions together with the mess of cooked food to Agni, Rudra, Śarva, Paśupati, Ugra, Aśani, Bhava, Mahādeva, Īśāna.
7. (Then follows a sacrifice to) Vanaspati.
8. (To Agni) Sviṣṭakṛt at the end.
9. Then (follows) the sprinkling round to the different quarters (of the horizon).
10. After the sprinkling has been performed, they sacrifice the Patnī-sam্যāja offerings to Indrāṇī, Rudrāṇī, Śarvāṇī, Bhavāṇī, and Agni Gr̥hapati.

11. The blood he offers in leaves, on (grass-) bunches, as a Bali to Rudra and to his hosts, with (the Mantras),

'The hosts, Rudra, which thou hast to the east, to them this Bali (is given). To them and to thee be adoration!

'The hosts, Rudra, which thou hast to the south . . . to the west . . . to the north . . . upwards . . .

downwards, to them this Bali (is given). To them and to thee be adoration!'

12. The contents of the stomach and of the entrails, besmeared with blood, he throws into the fire or buries them in the earth.

13. Having placed the animal so that the wind blows from himself to it, he approaches it with the Rudra hymns, or with the first and last Anuvāka.

14. They do not take anything of that animal to the village.

15. Thereby (also) the cow-sacrifice has been declared.

16. (It is combined) with (the offering of) milk-rice; (the rites) not corresponding (to that special occasion) are omitted.

17. The sacrificial fee at that (sacrifice) is a cow of the same age (as the victim).

KANDIKĀ 9

VRŞOTSARGAH

1. Now the letting loose of the bull.
2. (The ceremony) has been declared in the cow-sacrifice.
3. (It is performed) on the full-moon day of Kārttika, or on the (day on which the moon stands in conjunction with) Revatī in the Āsvayuja month.
4. Having set a fire in a blaze in the midst of the cows, and having prepared Ājya, he sacrifices six (oblations) with (the Mantras), 'Here is delight' (Vāj. Samh. VIII, 51).
5. With (the verses), 'May Pūṣan go after our cows; may Pūṣan watch over our horses; may Pūṣan give us strength'—he sacrifices of (the sacrificial food) destined for Pūṣan.
6. After murmuring the Rudra hymns they adorn a one-coloured or a two-coloured (bull) who protects the herd or whom the herd protects. Or it should be red, deficient in no limb, the calf of a cow that has living calves and is a milk-giver; and it should be the finest (bull) in the herd. And besides they should adorn the best four young cows of the herd and let them loose with this (verse), 'This young (bull) I give you as your husband; run about sporting with him, your lover. Do not bring down a curse upon us, by nature blessed ones. May we rejoice in increase of wealth and in comfort.'
7. When (the bull) stands in the midst of the cows, he recites over it (the texts beginning with) 'Bringing

refreshment,' down to the end of the Anuvāka (Vāj. Samḥ. XVIII, 45-50).

8. With the milk of all (the cows) he should cook milk-rice and give it to the Brāhmaṇas to eat.

9. Some also sacrifice an animal.

10. The ritual thereof has been declared by the (ritual for the) spit-ox.

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KANDIKĀ 10

UDAKAKARMA (DĀHAVIDHIH)

1. Now the water libations (which are performed for deceased persons).
2. When (a child) that has not reached the age of two years dies, his father and mother become impure.
3. The other (relations) remain pure.
4. (The impurity lasts) through one night or three nights.
5. They bury the body without burning it.
6. If (a child dies) during the impurity of his mother (caused by the child's birth), the impurity lasts till the (mother's) getting up (from child-bed), in the same way as the impurity caused by a child's birth.
7. In this case (of the child being younger than two years) no water libations (are performed).
8. If a child of more than two years dies, all his relations should follow (the corpse) to the cemetery—
9. Singing the Yama song and murmuring the Yama hymn, according to some (teachers).
10. If (the dead person) has received the initiation, (the rites) from the election of the site (for the Śmaśāna) down to their descending into water (in order to bathe themselves) are the same as those prescribed for persons who have set up the (sacred Śrauta) fires.

11. They burn him with his (sacred) domestic fire, if he has kept that;
12. Silently, with a common fire, other persons.
13. They should ask one who is related (to the deceased person) by blood or by marriage, for (his permission to perform) the water-libation, in the words, 'We shall perform the libation.'
14. (He replies), 'Do so now and never again,' if the deceased person was not a hundred years old.
15. (He says) only, 'Do so,' if he was.
16. All relations (of the deceased), to the seventh or to the tenth degree, descend into water.
17. If dwelling in the same village, (all) as far as they can trace their relationship.
18. They wear (only) one garment, and have the sacred cord suspended over the right shoulder.
19. With the fourth finger of the left hand they spirt away (the water) with (the words), 'May he drive evil away from us with his splendour' (Vāj. Saṃh. XXXV, 6).
20. Facing the south, they plunge (into the water).
21. They pour out with joined hands one libation of water to the deceased person with (the words), 'N.N.! This water to thee!'
22. When they have come out (of the water) and have sat down on a pure spot that is covered with grass, (those who

are versed in ancient tales) should entertain them (by telling such tales).

23. They return to the village without looking back, in one row, the youngest walking in front.

24. In the doors of their houses they chew leaves of the Picumanda (or Nimba) tree, sip water, touch water, fire, cowdung, white mustard seeds, and oil, tread upon a stone, and then they enter.

25. Through a period of three nights they should remain chaste, sleep on the ground, do no work and charge nobody (to do it for them).

26. Let them eat food which they have bought or received (from. others); (they should eat it) only in the day-time, (and should eat) no meat.

27. Having offered to the deceased person the Piṇḍa, naming his name at the washing, at the offering (of the Piṇḍa), and at the second washing—

28. They should that night put milk and water in an earthen vessel into the open air with (the words), 'Deceased one, bathe here!'

29. The impurity caused by death lasts through three nights;

30. Through ten nights, according to some (teachers).

31. (During that period they) should not perform Svādhyāya (or study the Vedic texts for themselves).

32. They should intermit the standing rites, except those performed with the three (Śrauta) fires,

33. And (with the exception of those performed) with the (sacred) domestic fire, according to some (teachers).

34. Others should perform (those rites for them).

35. Those who have touched the dead body should not enter the village until the stars appear.

36. If (they have touched it) in the night-time, (they should not enter) till sunrise.

37. The entering and what follows after it is the same (for these persons) as for the others.

38. (Their) impurity lasts through one or two fortnights.

39. The same (rites should be performed) when the teacher (has died),

40. Or the maternal grandfather or grandmother,

41. Or unmarried females.

42. For those who were married, the others should do it,

43. And they for the (others).

44. If one dies while being absent on a journey, (his relations) shall sit (on the ground, as prescribed for impure persons) from the time when they have heard (of his death), performing the water libation (at that time), until the period (of their impurity) has expired;

45. If (that period has already) elapsed, through one night or three nights.

46. Optional is the water libation for an officiating priest, a father-in-law, a friend, for (distant) relations, for a

maternal uncle, and for a sister's son;

47. And for married females.

48. On the eleventh day he should give to an uneven number of Brāhmaṇas a meal at which meat is served.

49. Some also kill a cow in honour of the deceased person.

50. When the Piṇḍas are prepared, the deceased person, if he has sons, shall be considered as the first of the (three) Fathers (to whom Piṇḍas are offered).

51. The fourth one should be left out.

52. Some (make Piṇḍa offerings to a deceased person) separately through one year (before admitting him to a share in the common Pitṛyajña).

53. But there is a rule, 'There can be no fourth Piṇḍa'—for this is stated in the Śruti.

54. Every day he shall give food to him (i.e. to the deceased person), and if he was a Brāhmaṇa, a vessel with water.

55. Some offer also a Pinda.

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KANDIKĀ 11

ŚĀKHĀPAŚUVIDHIḥ

1. If an animal (is to be sacrificed), let him wash it, if it is not a cow; let him walk round the fires and drive in front (of them) a Palāśa branch into the ground.
2. The winding (of a Kuśa rope) round (that branch), the touching (of the animal with the grass-blade), the binding (of it to the branch), and the sprinkling (of the animal with water) should be performed in the way prescribed (in the Śrauta-sūtra), and whatever else (is to be done).
3. After he has sacrificed the two oblations before and after the killing of the animal, (he) silently (sacrifices) five other (oblations, directed to Prajāpati).
4. And the omentum is taken out (of the killed animal). He should besprinkle it (with water) and name the deity (to whom the sacrifice is directed).
5. (He should name that deity also) at the touching (of the animal with the grass-blade), at (its) being bound (to the branch), at its being sprinkled (with water), and at (the preparation and oblation) of the mess of cooked food.
6. After he has sacrificed the omentum, he cuts off the Avadāna portions,
7. All of them, or three, or five.
8. He sacrifices the Avadāna portions together with the mess of cooked food.

9. A limb of the animal is the sacrificial fee.

10. At (a sacrifice) directed to a special deity he should sacrifice (an animal) belonging to that deity, should make a portion for that (god), and should say to him (i.e. to the messenger who is to convey that offering to a place sacred to that deity): 'Take care that this may reach that (god).'

11. If there is a river between (the sacrificer and that sacred place), he may have a boat made, or he may dispense with this.

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KANDIKĀ 12

AVAKĪRNAPRĀYĀŚCITTAM

1. Now (follows) the penance for a student who has broken the vow of chastity.
2. On a new-moon day he shall sacrifice an ass on a cross-road (to the goddess Nirṛti).
3. (And) he shall offer a mess of cooked food to Nirṛti.
4. The Avadāna portions are sacrificed into water (and not into fire).
5. The Purodāśa (or sacrificial cake), which belongs to the animal sacrifice, is cooked on the ground (and not in the Kapālas).
6. (The guilty person) should put on the skin (of the ass),
7. With the tail turned upwards, according to some (teachers).
8. He should through one year go about for alms, proclaiming his deed.
9. After that time he sacrifices two Ājya oblations with (the formulas), 'O Lust, I have broken my vow of chastity. I have broken my vow of chastity, O Lust. To Lust svāhā!'—'O Lust, I have done evil. I have done evil, O Lust. To Lust svāhā!'
10. He then approaches (the fire) with (the verse), May the Maruts besprinkle me, may Indra, may Brhaspati, may this Agni besprinkle me with offspring and with wealth.'

11. This is the penance.

KANDIKĀ 13

SABHĀPRAVEŚAKARMA

1. Now the entering of a court of justice.
2. He approaches the court with (the words), Court! Thou that belongest to the Aṅgiras! Trouble art thou by name; vehemence art thou by name. Thus be adoration to thee!
3. He then enters (the court) with (the words), '(May) the court and the assembly, the two unanimous daughters of Prajāpati (protect me). May one who does not know me, be below me. May (all) people be considerate in what they say.'
4. When he has arrived at the assembly, he should murmur, 'Superior (to my adversaries) I have come hither, brilliant, not to be contradicted. The lord of this assembly is a man insuperable in his power.'
5. Should he think, 'This person is angry with me,' he addresses him with (the verses), The destroying power of wrath and anger that dwells here on thy forehead, that the chaste, wise gods may take away.

'Heaven am I and I am Earth; we both take away thy anger; the she-mule cannot bring forth offspring; N.N.!'

6. But if he should think, 'This person will do evil to me,' he addresses him with (the words), 'I take away the speech in thy mouth, I take away (the speech) in thy heart. Wheresoever thy speech dwells, thence I take it away. What I say, is true. Fall down, inferior to me.'

7. The same is the way to make (a person) subject (to one's self).

KANDIKĀ 14

RATHĀROHANĀVIDHIH

1. Now the mounting of a chariot (is declared).
2. After he has given the order, 'Put the horses to it,' and it has been announced, 'They are,' he goes to (the chariot, saying), 'This is the Virāj,' and touches the two wheels,
3. The right (wheel) with (the words), 'The Rathantara art thou'—
4. The left with (the words), 'The Br̥hat art thou'—
5. The pole with (the words), 'The Vāmadevya art thou.'
6. He touches the interior of the chariot with his hand (saying), 'The two Aṅkas, the two Nyāṅkas which are on both sides of the chariot, which move forward with the rushing wind, the far-darting one with keen senses, the winged one, may these fires, the promoters, promote us.'
7. With (the words), 'Adoration to Mānicara,' he drives on the beast on the right side.
8. (If going in his chariot) toward (images of) gods, let him descend (from the chariot) before he has reached them; if toward Brāhmaṇas, just before (reaching them); if toward cows, when amid them; if toward fathers, when he has reached them.
9. A woman or a Vedic student shall not be charioteers.
10. Having driven a moment beyond (the point to which he intends to go) he should murmur, 'Here is rest, rest here'

(Vāj. Samh. VIII, 51).

11. Some add (the words), 'Here shall be no rest.'
 12. If the chariot is weak, he should murmur, after he has mounted it, 'May this your chariot, O Aśvins, suffer no damage on bad ways or by being overthrown.'
 13. If the horses run away with the chariot, he should touch the post (?) or the earth and should murmur, 'May this your chariot, O Aśvins, suffer no damage on bad ways or by being overthrown.'
 14. Thus he will suffer no harm and no damage.
 15. When he has finished his way, and has unyoked the horses, let him have grass and water given to them. 'For thus satisfaction is given to the beast that draws (the cart)'—says the Śruti.
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KANDIKĀ 15

HASTYĀROHANĀDĪNI

1. Now how he should mount an elephant.
2. He goes to the elephant and touches it (saying), 'The elephants' glory art thou. The elephants' honour art thou.'
3. He then mounts it with (the words), 'With Indra's thunder-bolt I bestride thee. Make me arrive safely.'
4. Thereby it has also been declared how he should mount a horse.
5. When he is going to mount a camel, he addresses it: 'Thou art the son of Tvaṣṭṛ; Tvaṣṭṛ is thy deity. Make me arrive safely.'
6. When he is going to mount a he-ass, he addresses it: 'A Śūdra art thou, a Śūdra by birth. To Agni thou belongest, with twofold sperm. Make me arrive safely.'
7. A path he addresses: 'Adoration to Rudra who dwells on the paths. Make me arrive safely.'
8. A cross-road he addresses: 'Adoration to Rudra who dwells at the cross-roads. Make me arrive safely.'
9. When he intends to swim across a river, he addresses it: 'Adoration to Rudra who dwells in the waters. Make me arrive safely.'
10. When going on board a ship, he addresses her: 'The good ship' (Vāj. Samh. XXI, 7).

11. When going to cross (the river), he addresses (the ship): 'The well-protecting' (Vāj. Saṃh. XXI, 6).
12. A forest (through which he is wandering) he addresses: 'Adoration to Rudra who dwells in the forests. Make me arrive safely.'
13. A mountain (which he is going to cross) he addresses: 'Adoration to Rudra who dwells on the mountains. Make me arrive safely.'
14. A burial-ground he addresses: 'Adoration to Rudra who dwells among the Fathers. Make me arrive safely.'
15. A cow-stable he addresses: 'Adoration to Rudra who dwells among the dung-heaps. Make me arrive safely.'
16. And wheresoever else it be, let him always say, 'Adoration to Rudra.' For the Śruti says, 'Rudra is this universe.'
17. If the skirt (of his garment) is blown upon him (by the wind), he addresses (that skirt): 'A skirt art thou. Thou art not a thunder-bolt. Adoration be to thee. Do no harm to me!'
18. The thunder he addresses: 'May the rains be friendly to us; may (Indra's) darts be friendly to us—may they be friendly to us which thou throwest, O killer of Vṛtra.'
19. A howling jackal he addresses: 'Friendly by name' (Vāj. Saṃh. III, 63).
20. A shrieking bird he addresses: 'Golden-winged bird who goest where the gods send thee! Messenger of Yama, adoration be to thee! What has the Kārkāriṇa told thee?'

21. A tree that serves as a mark (of a boundary, &c.), he addresses: 'May neither the flash of lightning (destroy thee), nor axe nor wind nor punishment which the king sends. May thy shoots grow up; may rain fall on thee, in safety from the wind. May fire not destroy thy root. Blessing on thee, O lord of the forest! Blessing on me, O lord of the forest!'

22. If he receives something (given to him), he accepts it with (the formula), 'May Heaven give thee; may the Earth accept thee.' Thus (the thing given) does not decrease to him who gives it, and what he receives increases.

23. If boiled rice is given to him, he accepts it with (the formula), 'May Heaven, &c.,' and he partakes thereof twice. with (the formulas), 'May Brahman eat thee!'—'May Brahman partake of thee!'

24. If gruel is given to him, (as above) . . . three times with (the formulas), 'May Brahman eat thee! —'May Brahman partake of thee!'—'May Brahman drink thee!

KANDIKĀ 16

ADHĪTĀVISMARĀNOPĀYAH

1. Now each time after a lesson (of the Veda) is finished, in order to prevent his forgetting (the texts he has studied, the following prayer should be recited):

May my mouth be skilful; my tongue be honey-sweet speech. With my ears I have heard much; do not take away that which I have heard, which dwells in me.

The Brahman's word art thou; the Brahman's stand art thou; the Brahman's store-house art thou. Fulfilment art thou; peace art thou; unforgetfulness art thou; enter into my store-house of the Brahman. With the voice I cover thee! With the voice I cover thee! May I be able to form the vowels, to produce, to hold fast and to utter the guttural, pectoral, dental, and labial sounds. May my limbs grow strong, my voice, breath, eye, ear, honour, and power. What I have heard and studied, may that be fixed in my mind; may that be fixed in my mind.'

End of the Third Kāṇḍa.

End of Pāraskara Gṛhyasūtra.

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